ANCIENT FRAGMENTS

OF THE

PHŒNICIAN, CHALDÆAN, EGYPTIAN, TYRIAN, CARTHAGINIAN, INDIAN, PERSIAN, AND OTHER WRITERS;

WITH AN INTRODUCTORY DISSERTATION:

AND AN INQUIRY INTO THE

PHILOSOPHY AND TRINITY OF THE ANCIENTS.

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SECOND EDITION.

LONDON:
WILLIAM PICKERING.
1832.

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ASHMOLEAN
MUSEUM
OXFORD

T. G. White and Co. Printers,
Crane Court.

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ΑΔΕΛΦΗΙ ΦΙΛΤΑΤΗΙ

ΑΔΕΛΦΟC

ΧΡΗCΤΗ ΧΑΙΡΕ

ΧΑΙΡΕΙC ΓΑΡ ΕΝ ΧΡΙCΤΩΙ

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ANCIENT FRAGMENTS.

PHŒNICIAN.

From Sanchoniatho.

CHALDÆAN.

From Berossus, Abydenus, Megasthenes, Nicholaus Damascenus, Hestiæus, Alexander Polyhistor, Eupolemus, Thallus, Ctesias, Diodorus Siculus, Herodotus, Castor, Velleius Paterculus, Æmilius Sura, Plinius and Cicero.

DYNASTIES OF THE KINGS OF CHALDÆA, ASSYRIA, MEDIA, PERSIA, THEBES, AND EGYPT.

From Abydenus, Africanus, Eusebius, Syncellus, Castor, Ptolemæus, Ctesias, Eratosthenes, Manetho, Josephus, Diodorus Siculus, Herodotus, Theophilus Antiochenus, Malala, Suidas, Diogenes Laertius, Dicæarchus, Artapanus, Plato, Pomponius Mela and Barhebræus.

EGYPTIAN.

From the Obelisks, Manetho, Chæremon, Diodorus Siculus, Lysimachus, Polemo, Ptolemæus Mendesius and Artapanus.

TYRIAN.

From Dius and Menander.

CARTHAGINIAN.

From Hanno and Hiempsal.

INDIAN.

From Megasthenes and Clitarchus.

ATLANTIC AND PANCHÆAN.

From Marcellus and Euemerus.

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ORACLES OF ZOROASTER.

HERMETIC, ORPHIC, PYTHAGOREAN AND TYRRHENIAN.

From the ancient and modern Hermetic Books, Horapollo, Chæremon, Orpheus, Hesiodus, Aristophanes, Timotheus, Timæus Locrus, Plato, Amelius, Onomacritus, Ion, Philoponus, Plutarchus, Ocellus, Aristoteles, Suidas and Damascius.

CHRONOLOGICAL.

From Berossus, Seneca, Censorinus and Theon Alexandrinus.

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INTRODUCTORY DISSERTATION.

In presenting this collection of Ancient Fragments to the world, some explanation of what is comprehended under that title may not be deemed unnecessary. We are accustomed to regard the Hebrew scriptures, and the Greek and Latin writings, as the only certain records of antiquity: yet there have been other languages, in which have been written the annals and the histories of other nations. Where then are those of Assyria and Babylon, of Persia and Egypt and Phœnicia, of Tyre and Carthage? Of the literature of all these mighty empires, where are even the remains? It will, no doubt, tend to excite some reflections of a melancholy cast, to look on this small volume as an answer. That all such remains are contained in it, I should be unwilling to assert: yet, with some diligence and research, I have not been able to increase its size with other fragments, which I could consider sufficiently authenticated.

It was my wish to have included in this collection all the fragments of the earlier Gentile world, which have reached us through the me-

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dium of the Greek language. Of the early historians of Greece the names only of some have come down to us; whilst of others, such as Eupolemus and Histiæus, several very interesting fragments have escaped the general wreck. In the classic ages of their literature, the acquaintance of the Greek historians with antiquity was generally confined and obscure: nor was it till the publication of the Septuagint, that they turned their attention to their own antiquities, and to those of the surrounding nations: and for this reason we meet with more certain notices of ancient history in the later, than in the earlier times of Greece. To have drawn a line then; to have inserted the earlier writers in exclusion of the later, would have been to have omitted the more valuable. To have reprinted the fragments of many authors, such as Nicolaus Damascenus, a writer of Damascus, of the Augustan age, would have introduced, with some matter worthy of attention, much of little interest. To have selected from them all, the passages relating to ancient times and foreign states, would have been a task as useless as laborious, and would have swelled the collection to a series of volumes. I have therefore, for the most part, excluded the native Greek historians—and every writer of the Augustan age and downwards—I have also omitted all fragments which bear about them the stamp of forgery, or are the productions of Hellenistic

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Jews, or of authors who have had access to the sacred Scriptures, and following the words, throw no additional light upon the subjects; under one or other of which divisions may be classed the Antediluvian books of Enoch, the fragments of Artapanus, the Sibylline Oracles, the Correspondence of Solomon and Hiram king of Tyre, the tragedy of Ezekiel in which Moses figures as the hero, with several compositions of a similar description.

The contents, then, of this volume, are Fragments which have been translated from foreign languages into Greek; or have been quoted or transcribed by Greeks from foreign authors; or have been written in the Greek language by foreigners who have had access to the archives of their own countries. Yet to render the collection more useful, and as it were a manual to the Chronologist and Mythological Antiquarian, I have added by way of Supplement such fragments and extracts as appear to have descended from more ancient sources, though they are now to be found only in the works of Greek or Latin writers. Some of these are merely illustrations of the fragments, or contain detached chronological notices, or such other curious information as may well be deemed worthy of a place. Thus I have endeavoured to comprise, in the volume, all the genuine relics of antiquity which precede the era of Grecian history; and which lie so scattered

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among the folios, chiefly of the Fathers and the Philosophers of the lower empire, as to be inaccessible to the Antiquarian, unless in the neighbourhood of some large public library.

Miscellaneous as such a collection might be at first supposed, it will be found to resolve itself into two subjects; the early History, and the ancient Theological Systems of the world. In the following pages I have endeavoured to present a sketch of both; not with a view of entering into the details, but rather as a method of connecting the fragments with one another, to facilitate an examination of their contents, by directing the attention successively to those great landmarks which stand prominently forth amidst what might otherwise be deemed a wild, pathless and interminable; and to enable the reader, by following the same order of perusal, to elicit something like a regular continued narrative. In the Scriptures we have a brief but authenticated account of the earliest ages: but among the heathen writers, with the exception of some few very valuable historical fragments, we have little more than a collection of allegories and legendary tales. Upon examination, however, most of these legends, notwithstanding their obscurity, will be found to contain references to those grand primeval events whose memory was retained among every people upon earth: and for the com-

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memoration of which were ordained so many of the ceremonies and mysteries of the ancients.

From such traditions, handed down for ages before they were committed to writing, we might expect but little aid. Indeed in all the researches of the antiquarian, conjecture must very generally supply the place of science. Yet, by pursuing a proper method of investigation, we may approximate to truth, and frequently illustrate circumstances obscurely hinted at in Scripture, and even occasionally fill up the gaps of history, by supplying events which have been omitted by the sacred writers as unconnected with the immediate objects under their consideration.

Persons, Events, and Dates in History, and Systems in Theology, are the objects to be examined and ascertained. And where the subject under investigation can be so divided, that the truth must lie among some few plausible hypothesis, which can be a priori, and at once laid down: by collecting all the evidence that can be had, and examining separately, and excluding successively each of these hypothesis which shall be found inconsistent with that evidence, we may contract the circle of conjecture, in some cases, till but one hypothesis is left; which one must be the truth, and is thus negatively rendered matter of demonstration. In other cases want of

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evidence may leave room for several different opinions, none of which can really be refuted, though one may often be more plausible than another.

Mr. Faber, in his admirable work on the Pagan Idolatry, has collected and separately examined all the different systems of the Heathen Mythology; and has shown, 'that there is such a singular, minute, and regular accordance among them, not only in what is *obvious* and *natural*, but also in what is *arbitrary* and *circumstantial*, both in *fanciful speculations* and in *artificial observances*,' as to render untenable every other hypothesis than this—'that they must all have originated from some common source.'

Having thus shown their common origin, he enumerates three hypothesis as the only three on which, he conceives, the common origination of the various systems of Paganism can be accounted for:

1. Either all nations agreed peaceably to borrow from one, subsequent to their several settlements.
2. Or all nations, subsequent to their several settlements, were compelled by arms to adopt the superstition of one.
3. Or all nations were once assembled together in a single place and in a single community; where they adopted a corrupt form of religion, which they afterwards respectively carried with them into the lands that they colonized.

After examining at length and shewing the utter

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impossibility of maintaining either the first or second of these hypothesis, he concludes that the third only can be the truth.*

In the same manner we may ascertain the region from which mankind originally dispersed. Both in ancient and modern times the Greeks have been accused of a kind of plagiarism, which was the prevailing custom of every nation upon earth. Egypt and India, and Phœnicia, no less than Greece, have appropriated to themselves, and assigned within their own territorial limits, the localities of the grand events of primeval history, with the birth and achievements of the Gods and Heroes, the Deluge, the origin of the arts and the civilization of mankind. And their claims have found more able supporters, only because they have not been so obviously liable to refutation. Yet by rejecting each country, whose claims rest upon no better foundation than its own local histories, and retaining those only, whose pretensions are substantiated by the concurrent testimony of the rest; it may be shown, independently of Scripture, that the primitive settlements of mankind were in such places, and attended with such circumstances, as the Scripture instructs us was the case.

* To these, perhaps, may be added a fourth, viz. that the superstition became general, partly by peaceful communication, and partly by force of arms: though the fulness of the evidence is such as to render this equally untenable with the others.

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Of the transactions previous to the Deluge there are but few and faint memorials among the heathens. One of the most authentic may be found in the remains of the Phœnician History of Sanchoniatho, who is considered to be the most ancient writer of the heathen world. In what age he wrote is uncertain: but his history was composed in the Phœnician language, and its materials collected from the archives of the Phœnician cities. It was translated into Greek by Philo Byblius, and for the preservation of these fragments we are indebted to the care of Eusebius.

The Cosmogony* I shall have occasion to refer to hereafter: as one of the most ancient, it is extremely valuable, and as it speaks more plainly than the rest, it affords a key to their interpretation.

The Generations contain many very curious passages. In the first† is an allusion to the fall: in the second Genus may be Cain: after which we lose the traces of similarity: at the fifth‡ there is an interruption. But taking up the thread of inquiry, at the end, in Taautus or Thoyth,§ we may recognize Athothis,‖ the second king of Egypt, the Hermes Trismegistus, who again¶ appears as the adviser of Cronus. His predecessor Misor

* p. 1. † p. 5. ‡ p. 7. § p. 9.
‖ See also Manetho, p. 94; Eratosthenes, p. 84. ¶ p. 10.

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then corresponds with Mizraïm, the first king of Egypt, the Menes and Mines of the dynasties.* In the preceding generation is Amynus, Amon, or Ham, the same with the Cronus,† of what by the historian is supposed to be a different but contemporary line. An ascent higher we find, Agrus, the husbandman, who was worshipped in Phœnicia as the greatest of the gods: he corresponds with Noah, the Ouranus of the other line, whose original name was Epigeus or Autochthon.

Sanchoniatho seems to have been a very diligent inquirer, and intimates at the conclusion‡ that the generations contain the real history of those early times, stripped of the fictions and allegories with which it had been obscured by the son of Thabion, the first hierophant of Phœnicia. That such is the case, we are assured by Philo Byblius, in the remarks on Sanchoniatho with which he prefaces his translation of the work. The passage also informs us that the history thus disguised was handed down to Isiris, the brother of Chna the first Phœnician, apparently alluding to Mizraïm the brother of Canaan.

It is very remarkable that he has placed these characters in the true order of succession, though in all the traditions of the heathens they are generally confounded with one another. It is also remarkable that Sanchoniatho is almost the only

* See pp. 8, 84, 94, 139. † pp. 8, 9. ‡ p. 16.

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heathen writer upon antiquities who makes no direct mention of the deluge, though several obscure allusions to it may be found in the course of the fragment. Were we assured of his silence upon the point in the parts of his work that have been lost, the omission might still be accounted for from his avowed determination to suppress what he considered merely allegorical, for he would find the traditions of the deluge so intimately blended with those relating to the creation, that in endeavouring to disengage the truth from the fable he might easily be induced to suppose that they related to the same event.

For explanation of his fragment upon the mystical sacrifice of the Phœnicians,* I must refer to the very curious dissertations by Bryant† and Mr. Faber.‡ Sanchoniatho wrote also a history of the serpent, a single fragment§ of which is preserved by Eusebius.

In the fragments of Berossus again we have perhaps some few traces of the antediluvian world. Like Sanchoniatho, Berossus seems to have composed his work with a serious regard for truth. He was a Babylonian by birth, and flourished in the reign of Alexander the Great, and resided for some years at Athens. As a priest of Belus, he possessed every advantage which the records of

*p. 16. † Mythology vi. 323.
‡ Pag. Idol. Lib. II. c. 8. § p. 17.

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the temple and the learning and traditions of the Chaldæans could afford. He appears to have sketched his history of the earlier times from the representations upon the walls of the temple.* From written and traditionary knowledge he must have learned several points too well authenticated to be called in question; and correcting the one by the other, and at the same time blending them as usual with Mythology, he has produced the strange history before us.

The first fragment preserved by Alexander Polyhistor † is extremely valuable, and contains a store of very curious information. The first book of the history apparently opens naturally enough with a description of Babylonia. Then referring to the paintings, the author finds the first series a kind of preface to the rest. All men of every nation appear assembled in Chaldæa :‡ among them is introduced a personage who is represented as their instructor in the arts and sciences, and informing them of the events which had previously taken place. Unconscious that Noah is represented under the character of Oannes, Berossus describes him, from the hieroglyphical delineation, as a being literally compounded of a fish and a man, and as passing the natural, instead of the diluvian night in the ocean, with other circumstances indicative of his character and life.

* See pp. 22, 24. † p. 21. ‡ p. 22.

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The instructions of the Patriarch are detailed in the next series of paintings. In the first* of which, I conceive, the Chaos is pourtrayed by the confusion of the limbs of every kind of animal: the second† represents the creation of the universe: the third the formation of mankind: others again that of animals, and of the heavenly bodies.

The second book‡ appears to have comprehended the history of the ante-diluvian world: and of this the two succeeding fragments§ seem to have been extracts. The historian, as usual, has appropriated the history of the world to Chaldæa. He finds nine persons, probably represented as kings, preceding Noah, who is again introduced under the name Xisuthrus, and he supposes that the representation was that of the first dynasty of the Chaldæan kings. From the universal consent of history and tradition he was well assured that Alorus or Orion, the Nimrod of the Scriptures, was the founder of Babylon and the first king: consequently he places him at the top, and Xisuthrus follows as the tenth. The destruction of the records by Nabonasar‖ left him to fill up the intermediate names as he could: and who are inserted, is not easy so to determine.¶

* p. 24. † p. 25. ‡ p. 26. § pp. 30, 32. ‖ p. 36.

¶ In the Syriac Chronicle of Bar-Hebræus, the names in the catalogue are given to certain recluses of the line of Seth, called the Sons of God, who lived upon Mount Hermon, and afterwards apostatized and became the fathers of the Giants.

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Berossus has given also a full and accurate description of the deluge,* which is wonderfully consonant with the Mosaic account. We have also a similar account, or it may be an epitome of the same† from the Assyrian history of Abydenus, who was a disciple of Aristotle, and a copyist from Berossus. I have given also a small extract‡ from the Fragments of Nicholaus Damascenus, relative to the deluge and the ark, whose wreck is said by him as well as Berossus, Chrysostom, and other writers, to have remained upon Ararat even at the very time in which they wrote.

Mankind appear to have dwelt some time in Armenia, and the Patriarch allotted to his descendants the different regions of the earth, with commands to separate into distinct communities. His injunctions, however, were disobeyed, and great numbers, perhaps all the human race, started from Armenia in a body, and, according to the Scriptures, journied westward, but according to Berossus, travelled by a circuitous route to the plains of Shinar. By combining the two narratives, we may conclude that they followed the winding course of the Euphrates, till they halted upon those celebrated plains, where the enterprising spirit of Nimrod tempted him to as-

* p. 26. † p. 37. ‡ p. 49.

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pire to the dominion of the world, and to found the Tower and City of Babel as the metropolis of his future universal empire.

Upon the Tower of Babel and the events connected with it, will be found some very interesting fragments from Abydenus,* from Hestiæus,† a very ancient Greek writer, from the Babylonian Sibyl,‡ and from Eupolemus.§ I have added also a curious extract from the Sibylline oracles.‖ In these fragments are detailed the erection of the Tower, the dispersion of its contrivers, and the confusion of the languages; with the additional circumstances of the violent destruction of the building,¶ and the Titanian war, which forms so remarkable an event in all traditions of the heathens.

Previously to the erection of the Tower, men appear very generally to have apostatized from the patriarchal worship. About this time a further deviation from the truth took place; and upon the first and more simple corruption was engrafted an elaborate system of idolatry. Some

* p. 34. † p. 50. ‡ p. 50. § p. 57. ‖ p. 51.

¶ Upon the rebuilding of Babylon, the Tower was completed most probably on the original plan. It is described by Herodotus as a pyramid of eight steps, about seven hundred feet high. Its ruins, which are still known upon the spot as the Birs Nembrod, or the tower of Nimrod, are described by Sir R. K. Porter, as a prodigious pile of unburnt bricks cemented with mud and reeds in horizontal layers, still rising to the enormous height of about two hundred and fifty feet.

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account of these deviations will be found in the extracts from Epiphanius, Cedrenus, and the Paschal chronicle.* What is mentioned under the name of Barbarism, was probably the primeval patriarchal worship. It was succeeded by a corrupted form of superstition which is known among the ancients under the name of Scuthism, or Scythism, which was most prevalent from the flood to the building of the Tower. The new corruption, at that time introduced by Nimrod, was denominated Ionism,† or Hellenism: and both are still flourishing in the East under the well-known appellations of Brahmenism and Buddhism; whose priests appear to have continued in an uninterrupted succession from the Brahmanes and Germanes, the philosophical sects of India mentioned by Megasthenes ‡ and Clitarchus.§

By the introduction of a more degenerate superstition, Nimrod appears to have aimed at the establishment of an universal monarchy in himself and his descendants, of which Babylon was to have been the metropolis, and the Tower, the central temple of their idolatries. All who

* pp. 53, 55, 56.

† Most probably derived from Ione: for the worship of the great Goddess, or universal Mother, was then introduced, as well as Idolatry. It signifies also a Dove, which was the standard of the Assyrian Empire.

‡ p. 224. § p. 229.

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attended him seem to have entered into the project, so far as he might have thought proper to divulge it, and to have assisted in the erection of the tower and city. But subsequent events shew that the proposed form of government and system of theology, though asquiesced in by the majority, did not command universal approbation. And the whole project was marred by the miraculous interposition of the Almighty.

What concurring circumstances might have operated to the dispersion, we have no clue to in the narrative of Moses. He mentions the miraculous confusion of the languages, and that the Lord scattered the people abroad from thence upon the face of all the earth; and they left off to build the city. But if we may credit the heathen accounts above referred to, with which the Hindoo, and indeed almost every remnant of traditionary lore concur; a schism, most probably both of a political and religious nature, was the result; a bitter war was carried on, or at least a bloody field was fought; from which the Scuths, defeated and excommunicated by their brethren, betook themselves, in haughty independence, to the mountains of Cashgar and the north:* whilst some violent and supernatural catastrophe, by the overthrow of the Tower, completed the dispersion.

* See Faber, Lib. VI. c. 4..

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The Scythic nations became very generally Nomade, but sometimes settled in various parts. Of what family they were has been a subject of long and intricate dispute. The ancient chronologists have, almost without exception, supposed them of the race of Japhet, the eldest son of Noah: that they were the sons of Cush has also been insisted on with great learning and ingenuity.* But if all the nations, or even the upper classes of those nations, which bear the name, be the sons of Cush, one-third of the present human race must be the descendants of that patriarch. Indeed, before the introduction of Ionism, Epiphanius and others appear to have included all mankind under the name of Scuths. The first apostacy might have been introduced by Cush, and its

* The term South, which, with the prefix, is supposed to be the same as Cuth or Cush, the root of the names Chusas Chasas Cassians Cusæans or Chrusæans, Chusdim Chasdim or Chaldæans, Cotti or Goths and many others, appears too general for a patronymic. All the northern nations were Scuthic, the Scuths of Touran. The Scuths of Iran occupied the entire Asiatic Ethiopia, containing the Iranian territories of the Assyrian Empire, extending from the Euphrates to the Indus, and from the Caspian to the Ocean. African Ethiopia or Nubia with the adjoining territories was also Cuthic. There were Indo-Scythæ, Celto-Scythæ, and even Ionic-Scythæ. The Belgæ in Gaul, the Pelasgi in Greece, the Sacas or Saxons, the Pelestim Philistim and Phœnicians, the Sarmans Sarmatians and Germans were Scuths. In short, the term is to be found in every corner of the earth, and may be traced in America and in Lapland, as well as in China and Japan.

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followers have borne his name; which the succeeding heresy of Nimrod could not obliterate.

The Scythian nations of Touran and the North were generally addicted to the Scythic superstition; and whenever they rolled back the tide of war upon their ancient rivals; the idols temples and cities were the objects upon which they satiated their revenge. They were esteemed excommunicated, and of the Giant race, Nephelim, Rephaim and Anakim. The Scuths of Iran were also of the Giant race, with Nimrod as their chief. Of the Titanian war there appears to be a double aspect. When the Scuths of Touran are the Giants, the war between them and the Ionim is the subject of the legend; and they are the Giants cast out into Cimmerian darkness, and buried under mountains. The other view presents both parties conjointly before the schism, as the Nephelim, Apostates or Giants, engaged in carrying on the war against Heaven itself. And in these accounts we find more frequent allusions to the Tower and its supernatural overthrow.

The catastrophe at Babel completed the dispersion. On the division of the earth and planting of the nations, there are some very curious notices extant.* But whether Nimrod and his immediate adherents survived, and retained pos-

* pp. 50, 52.

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session of Babylon, or transferred their seat of government to Nineveh and founded the great Iranian empire, or whether that empire and city were founded by Assur and the sons of Shem, is still a subject of dispute. We find Nimrod, however, under the well-known title of Alorus, at the head of the two Chaldæan dynasties,* mentioned above: but these appear rather to refer to the antediluvian patriarchs than to the proper kings of Chaldæa.

The first dynasty of Chaldæan Kings‡ is placed by almost all chronologists as the first Iranian dynasty, that of Nimrod under the name of Evechius, and his immediate descendants. Evexius is also placed by Polyhistor as the first Chaldæan king.§ The dynasty of the Arabian kings of Chaldæa‖ is placed by Eusebius, Syncellus and others, as well as by Berossus, next in the order of succession. They have likewise been supposed to be a Scythic nation, which broke in upon the empire from the Scythian settlements of Cashgar, and obtained possession either of the entire empire, or only of the city of Babylon, during the period of its desolation, with the plains of Shinar and the country round the head of the Persian gulf, from whence they were expelled, and discharged themselves upon Palestine

* pp. 30, 32. See also p. 170. † p. 67.
‡ p. 59. § p. 68.

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as the Palli or Philistines, and upon Egypt as the Hycsos or Shepherd Kings.*

Next in succession, according to Eusebius and Syncellus, or perhaps contemporary with the preceding, came the long line of the great dynasty of the Assyrian Kings, who held the empire of the world for ten or twelve centuries, till their dominion was wrested from them by the Medes in the time of Thonus Concolerus, the Sardanapalus of the Greek historians. The different catalogues of the great Assyrian succession that are extant, will be found among the Dynasties.† The overthrow of the Assyrian empire was followed by several years of universal anarchy, bloodshed and revolution. And it is ascertained, that it was during this scene of confusion that Jonah was sent upon his mission to stop its progress at Nineveh.

Arbaces, the leader of the Median insurrection, though he succeeded in throwing off the Assyrian yoke, appears to have failed in his attempt to establish his own sovereignty: nor was the Median kingdom fully consolidated till the reign of Deïoces. The catalogues of the Median kings will be found among the Dynasties. Under Phraortes and Cyaxares the Medes extended their dominion over great part of Asia, but under Astyages, who was defeated and captured

* p. 169. † From p. 69.

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by Cyrus, the kingdom merged in the Persian empire.

The Babylonians acquired a temporary independence at the fall of the Assyrian empire, but after two or three short reigns they were subdued by Senecherib.* Syria also became an independent kingdom, and prospered for a time, till again reduced under the Assyrian yoke. Persia at the same time arose, and alone maintained its independence against the growing power of the Medes and the new Assyrian dynasty, till the successes of Cyrus raised it above them all, and vested the empire of the world in the Persian race.

The Assyrian empire revived under Nabonasar, supposed to be the same with the Salmanasar of the Scriptures. Of this dynasty three several catalogues† will be found, the Ecclesiastical and Astronomical canons preserved by Syncellus, and the celebrated canon of Ptolemæus, besides some other notices of the successors of Nabonasar, among the supplemental Chaldæan fragments. The first princes of the line appear to have fixed their residence at Nineveh, and among them we may recognize the Tiglath Pileser, Senecherib, and Esar Haddon of the Scriptures. Their race appears to have terminated in Saracus, another Sardanapalus. Nabopollasar, a success-

* pp. 61, 63. † p. 78.

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ful rebel, began the last line of the Assyrian and Chaldæan monarchs.* He transferred the seat of empire to Babylon, and in his reign, his celebrated son, Nebuchadnezzar, extended his conquests over the bordering kingdoms of the north and west, by the reduction of Syria, Phœnicia, Judæa, Egypt, and Arabia; an accurate account of which is transmitted by Berossus.† On the death of his father, Nebuchadnezzar succeeded to the throne. Concerning him we have several very interesting fragments from Berossus,† and one from Megasthenes.‡ In these are detailed the splendor of his works at Babylon, its celebrated walls, and brazen gates; its temples, palaces, and hanging gardens. The prophesy of Nebuchadnezzar,§ probably alludes to the public notification of Daniel's interpretation of his vision. His successors, till the overthrow of the empire by Cyrus, are given by Berossus and Megasthenes, and will be found also among the dynasties.‖ Among his four immediate successors we must find Belshazzar, and Darius the Mede. The latter has been generally supposed to be Nabonnedus, though some have endeavoured to identify him with Cyaxares. The conquest of the Median, Chaldæan, and Assyrian dominions by Cyrus, grandson of Astyages, and the nephew of Nebuchadnezzar, brings down the history to the

* p. 59. † p. 37, 38. ‡ p. 44.
§ p. 45. ‖ pp. 40, 45, 80, 81.

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authentic records of Grecian literature. The Persian line, the successors of Cyrus, will be found in several different places, both among the Chaldæan and Egyptian fragments.

The intense interest which Egyptian history has excited, from the discovery of the interpretation of the Hieroglyphics, has induced me to spare no labour or expence in rendering this part of the work as perfect as circumstances would allow.

The Laterculus or Canon of the Kings of Thebes,* was compiled from the archives of that city, by Eratosthenes, the librarian of Ptolemæus Philadelphus. It is followed by the Old Egyptian Chronicle, with a Latin version of the same, from the Excerpta Barbara, and another from the Armenian Chronicle of Eusebius: they contain a summary of the dynasties of Egypt. To these succeed the Egyptian dynasties of Manetho,† whose introductory letter to king Ptolemæus, given in a subsequent page,‡ explains the nature of his work, and the materials from whence it was compiled. I have placed the six different versions of the Dynasties of Manetho that are extant confronting each other. The Canon of the kings of Egypt from Josephus,§ I have compiled from the historical fragments of Manetho:‖ and

* p. 84. † p. 94. ‡ p. 171. § p. 136.
‖ pp. 170 and 173.

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I have thrown it into the form of a Canon to facilitate comparison. I have next given a very important Canon,* the first part of which, from Mestraim to the end of the seventeenth dynasty, is preserved by Syncellus only: from the beginning of the eighteenth it is continued also in the fragments of Eusebius: and from hence to the conclusion, four different versions of it will be found. To these are added the Canons of all the kings of Egypt, mentioned by Diodorus Siculus† and Herodotus.‡ They were originally compiled by Scaliger, but I have corrected them and given them with several very important additions in the original words of the authors, instead of in the words of Scaliger himself. They are followed by the Canon of Theophilus Antiochenus.§ And after several very important chronological extracts‖ upon the antiquities of Egypt, I have completed the Dynasties, with a Canon of the early Egyptian, Chaldæan, and Assyrian Kings, from the Syriac Chronicle of Bar-hebræus:¶ which I have placed beside each other as they are synchonized by that author, and given them in the English letters corresponding to the Syriac, instead of adopting the Latinized names of the translators.

I have, therefore, comprised in this part of

* p. 139. † p. 148. ‡ 154. § p. 158.
‖ p. 159. ¶ p. 170.

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the work, no less than nineteen catalogues of the Egyptian kings, with all the various readings that occur in the different versions of the same. They have been compiled with the greatest care, and I have purposely abstained from all reference to the Hieroglyphics, that I might not be misled by any preconceived opinion.

At a time, when indefatigable research is every day bringing to light new and interesting circumstances, it would be absurd to attempt to give any thing but the roughest outline of Egyptian history. I shall merely observe, then, that after the dispersion from Babel, the children of Mizraim went off to Egypt, of which they appear to have continued some time in undisturbed possession. Menes Misor or Mestraim, the Mizraim of the Scriptures, and planter of the nation, is naturally placed as the first sovereign of the united realm, at the head of all the catalogues. And perhaps the dominion of Athothis was equally extensive; for his name occurs in the Laterculus of Eratosthenes, and as the Thoth or Taautus of Sanchoniatho. After him the country seems to have been divided into several independent monarchies, some of whose princes may perhaps be found among the fourteen first dynasties. That the country was so divided, and that the first dynasties were not considered successive by the ancients, we have the authority of Artapanus* and Eusebius.

* p. 162.

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The first historical fragment of Manetho,* from Josephus, gives an account of the invasion and expulsion of a race of foreigners, who were styled Hycsos or Shepherd kings; whose princes are identified with the seventeenth dynasty of all the Canons except that given by Syncellus as the canon of Africanus, in which they are placed as the fifteenth. Of what family they were, whence they came, and to what country they retired, have been the subjects of almost as many hypotheses as writers; I shall not venture a remark upon a problem, of which there is every reason shortly to expect a satisfactory solution. Josephus and the Fathers confound them with the Israelites, who appear rather to be referred to by the second fragment† as the lepers, who were so cruelly ill-treated by the Egyptians, and afterwards laid waste the country, assisted by a second invasion of the Shepherds. To these fragments I have subjoined six‡ other very curious notices of the exodus of the Israelites and the final expulsion of the Shepherds; which events appear to have been connected with one another, as well as with the emigration of the Danaan colonies to Greece, not only in time, but by circumstances of a political nature,§ and to have occurred during the sovereignty of the eighteenth dynasty. Tacitus has also noticed the exodus, but in terms evi-

* p. 171. † p. 176. ‡ p. 182. § See also the note to p. 166.

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dently copied from some of those which I have given: we have but few and scanty notices of the kings of Egypt, even in Diodorus and Herodotus. Its conquest by Nebucchadnezzar is related by Berossus,* and after two or three temporary gleams of independence, it sunk at length into a province of the Persian empire, and from that day to the present, according to the denunciation of the prophet,† Egypt has been the basest of kingdoms, and under the yoke of strangers.

The Tyrian Annals are fragments which were quoted by Josephus from the lost histories of Dius and Menander. They agree perfectly with the scriptural accounts, and furnish some particulars in addition. The correspondence of Solomon and Hiram, the foundation of Carthage, and the invasion, conquests, and repulse of Salmanasar; the siege of Tyre by Nebuchadnessar, and its subsequent government under judges, are historical additions of great interest and importance.

The Periplus of Hanno is an account of the earliest voyage of discovery extant. It was taken from an original and apparently official document which was suspended in the temple of Saturn, at Carthage. Falconer has edited it as a separate

* p. 37. † Ezek. 29.

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work, and gives two dissertations on it; the first, explanatory of its contents; and the second, a refutation of Dodwell's reflections on its authenticity. I have followed Falconer both in his text and translation. With respect to its age, Falconer agrees with Bougainville in referring it to the sixth century before the Christian era.

The Periplus is prefaced by a few lines, reciting a decree of the Carthaginians, relative to the voyage and its objects: and is then continued by the commander, or one of his companions, as a narrative, which commences from the time the fleet had cleared the Straits of Gibraltar. Bougainville has given a chart of the voyage, which may be found, together with the corresponding maps of Ptolemæus and D'Anville, in Falconer's treatise. It may be sufficient, however, to remark that Thymiaterium, the first of the colonies planted by Hanno, occupies a position very nearly, perhaps precisely the same with that of the present commercial city of Mogadore. The promontory of Soloeis corresponds with Cape Bojador, nearly opposite to the Canaries. Caricontichos, Gytte, Acra, Melitta and Arambys are placed between Cape Bojador and the Rio d'Ouro which is supposed to be the Lixus. Cerne is laid down as the island of Arguin under the southern Cape Blanco: the river Chretes perhaps is the St. John, and the next large river mentioned is the Senegal. Cape Palmas

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and Cape Three Points, are supposed to correspond respectively with the Western and Southern Horns, and some island in the bight of Benin, with that of Gorillæ. Vossius, however, supposes the Western Horn to be Cape Verd, and the Southern, Cape Palmas, in which case the Sierra Leone will answer to the Ochema Theon the Chariot of the Gods.

The description of the Troglodytæ, as men of a different form or appearance, may imply a change from the Moresco to the Negro race. Some passages, quoted by Falconer from Bruce's travels, explain the extraordinary fires and nightly merriment which alarmed the voyagers, as customs common among many of the negro tribes, and which had repeatedly fallen within the scope of his own observations. The Gorillæ are supposed to be large monkeys or wild men as the name ἄνθρωποι ἄγριοι may in fact import.

The Periplus is followed by a strange account of the African settlements, from the books of Hiempsal king of Numidia, preserved by Sallust.

Of the Indian fragments of Megasthenes, the most remarkable has already been referred to. In the two great divisions of the Philosophical sects,* into the Brahmanes and Germanes, we may doubtless recognize the predecessors of the

* p. 224.

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present Brachmans and Buddhists of Hindostan. They are likewise mentioned by Clitarchus * as the Brahmanes and Pramnæ. The castes of India are also described at length, † and have continued with some variations to the present day. The antiquity of such a division is very great, and perhaps originated at the dispersion, as it prevailed chiefly among the Ionic nations, while the Scythic tribes prided themselves upon their independence, and the nobility of the whole race. Megasthenes is reputed to have been a Persian, and an officer in the army of Alexander in his expedition to India, and was employed upon several negociations of consequence.

I have next given two short notices of some celebrated islands in the Atlantic and Indian oceans. The first, ‡ upon the Atlantic island, is quoted by Proclus, from the Ethiopic history of Marcellus, in illustration of the passages of Plato in the Timæus relative to the same. Some have looked upon the relation as worthy of credit, and confirmed by the broken nature of all the islands, which lie scattered between the old and the new world, regarding them as relics of a former tract which has been absorbed. The second fragment from Euemerus may relate to the islands in the Indian Archipelago; though it is highly probable

* p. 229. † p. 216. ‡ p. 233.

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that both may refer only to the White island of the West, so celebrated in the Mythological legends of almost all nations, and in none more than in the antiquities of the British islands.

As I profess not to enter into the details, but merely to provide as it were the raw materials, I shall dwell but little upon Chronology. By far the most authentic record that has come down to us is the Canon of Ptolemæus.* It commences from the Chaldæan era of Nabonasar, and is continued to the conclusion of the reign of Antoninus Pius. In calculating its chronology, however, it must be observed, that although it starts from this Chaldæan era, its years are the Sothoic years of Egypt, consisting only of three hundred and sixty-five days, without any intercalation. Among the Chronological fragments at the end of the work will be found the passage of Censorinus,† so important in determining the celebrated epochs of ancient history; and likewise an extract from Theon Alexandrinus,‡ from the manuscripts of the King of France, partly cited by Larcher in his translation of Herodotus.§ For the complete extract, I beg leave to return my thanks to Mons. Champollion Figeac, and Mons. Hase librarian to the king. Several useful chronological passages will be found scattered over

* p. 83. † p. 324. ‡ p. 329. § Vol. ii. p. 556.

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the work: some also are collected at the end of the Dynasties.* I have added also two short notices of the Sarus and Nerus of the Chaldæans.†

It is remarkable, that the three great eras of ancient history commence within thirty years of one another, and are commonly fixed.

The first Olympiad, B. C. 777.

The foundation of Rome, B. C. 753.

And the era of Nabonasar, B. C. 747.

The commencement of the reign of Dioclesian is determined by the observed and calculated eclipses to be in the year A. D. 284. The beginning of the great Sothoic period of 1641, Sothoic or vague years, equivalent to 1640 Julian years, is fixed about the year B. C. 1321, or 1325. During this great embolismic period, the first day of the Egyptian year, called Thoth, from the omission of the intercalation of the quarter of a day in each year, recedes through every day of the year, till it arrives at the point whence it originally started, and again coincides with the Heliacal rising of the Dogstar.

Having thus brought down the ancient history of the world as contained in the fragments to the times of Grecian record, I shall endeavour, in like manner, to trace a faint outline of its Theology.

* pp. 328, 329. † p. 328.

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From Babel, the centre of their abominations, the heathens carried off the same objects of adoration, the same superstitious observances, and the same legendary tales, which, however varied and confused, may without difficulty be identified throughout the world. Among the pastoral tribes, the Scythic doctrines almost universally prevailed; yet in subsequent times they also fell into idolatry: while the Ionic nations carried their additions and corruptions to such a length, that the original and more simple doctrines became obliterated among the vulgar; and were retained only by the philosophers and priests, and sometimes were even re-imported from abroad. The more elaborate corruptions of Ionism appear to have prevailed originally in the Iranian territories only, and to have passed to India and to Egypt, to have spread themselves with civilization over Greece, and subsequently over the whole Roman world. By foreign conquest and other circumstances, the two systems were often amalgamated into one. The more elaborate and corrupted form of Ionism and idolatry would catch the attention of the casual observer as the religion of the land; while the deeper doctrines, which retained much of their primitive simplicity, were wrapped in mystery, and communicated only to the initiated.

Most nations, in process of time, became more attached to particular parts, and retained but

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fragments of the general system. But it is still in existence, and preserved almost entire, both in its Scythic and Ionic form, as the Buddhism and Brahmenism of Hindostan. By comparing all the varied legends of the west and east in conjunction, we may obtain the following outline of the theology of the ancients.

It recognizes, as the primary elements of all things, two independent principles, of the nature of male and female. And these, in mystic union as the soul and body, constitute the great Hermaphroditic deity, the One, the Universe itself, consisting still of the two separate elements of its composition, modified, though combined in one individual, of which all things were regarded but as parts. From the two, or more frequently from the male, proceeded three sons or Hypostases; which, when examined severally, are each one and the same with the principle from which they sprung: but when viewed conjointly, they constitute a triad, emanating from a fourth yet older divinity, who, by a mysterious act of self-triplication, becomes three, while he yet remains but one, each member of the triad being ultimately resolvable into the monad.* With this is connected the doctrine of a succession of similar worlds. At the conclusion of each revolving period, the world is dissolved, alternately by

* See Faber at length upon this subject, Pag. Id. Vol. II.

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flood and fire; and all its varied forms and parts are absorbed into the two primeval principles, which then remain in the loveliness of their existence. After a certain interval their re-union commences, and with it the reconstruction of another world. As before, the first production of this world is the triad, and the same heroes and persons re-appear; and the same events are again transacted, till the time arrives for another dissolution. Such was the system in its original form; it was a foundation of materialism, upon which was raised a superstructure of idolatry.

The most remarkable feature in the heathen theology is the multiplicity of its gods. The easy temper of polytheism, as it has been called, hesitated not to adopt the divinities of the surrounding nations; while the deification, not only of heroes and kings, but of the virtues and vices, with the genii of the woods and waters, mountains and cities, contributed to introduce new and strange inmates into the Pantheon. But if we eject these modern intruders, if we restore to their original seats the imported deities, such as Pan to Arcadia, Hermes to Egypt, Osiris to Memphis, Hercules to Tyre, and Dionysus to India; and if we investigate the origin of each, we shall find every nation, notwithstanding the variety of names, acknowledging the same deities and the same system of theology: and, however humble any of the deities may appear in the

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Pantheons of Greece and Rome, each, who has any claim to antiquity, will be found ultimately, if not immediately, resolvable into the original God or Goddess, into one or other of the two primeval principles.

In conducting such an investigation, a very singular circumstance presents itself in the manifold character of these deities. Their *human* or *terrestrial* appearance, as mere mortals deified is the most obvious; as the sun, moon, elements, and powers of nature, they assume a *celestial* or *physical* aspect. And if we turn to the writings of the philosophers, we shall find them sustaining a character more abstract and *metaphysical.* Yet under all these different forms, the same general system is preserved.

In his *terrestrial* character, the chief Hero God, under whatever name, is claimed by every nation as its progenitor and founder. And not only is he celebrated as the king of that country in particular, but of the whole world. He is exposed to some alarming danger from the sea, or an evil principle or monster by which the sea is represented. He is nevertheless rescued by some friendly female aid, sometimes concealed in a cavern or in the moon, or preserved in a death-like sleep, borne upon a snake, or floating on an island or a lotus, though more frequently in a boat or ark. At length he awakens from his slumber, subdues his enemy, and lands upon a mountain.

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He then reorganizes the world, and becomes himself the father primarily of three sons, and through them, of the human race; not unfrequently with some allusions to the dove and rainbow. In fact, in his human character he was the great father of mankind; but he may not only be identified with Noah but with Adam likewise. The one was looked upon as the re-appearance of the other, and both an incarnation of the Deity.

In his immediate *celestial* character the God is universally held to be the Sun; but the character of the great Goddess is of a more complex description. As the companion of the man, she is the ark; which was regarded not only as his consort, but his daughter, as the work of his own hands; and his mother, from whose womb he again emerged, as an infant, to a second life; and his preserver during the catastrophe of the deluge. As the companion of the Sun she is either the earth or moon: not that the distinctions between the human and celestial characters are accurately maintained; for they are so strangely blended together, that the adventures applicable to one are frequently, and sometimes purposely, misapplied to the other. Thus, whilst the Man is said to have entered into, been concealed in, and have again issued from the ark, the moon, and the earth, indifferently, the Sun is fabled to have been plunged into the ocean, to have sailed upon a lotus, to have taken refuge in a floating

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island, and to have dwelt upon a sacred mountain left dry by the retiring flood.*

It has been often remarked, that the Theogonies and Cosmogonies of the heathens were the same. In addition to those naturally constituting a part of the work, I have given the most remarkable of the Hermetic, Orphic, and Pythagorean accounts; which will be found, with the celebrated collection from Damascius, under a separate head.† By comparing these with the Cosmogonies of Sanchoniatho, Berossus, and the rest, we may, without much difficulty, arrive at the following conclusion: that the Ether and Chaos, or, in the language of the Philosophers, Mind and Matter, were the two primeval, eternal, and independent principles of the universe; the one regarded as a vivifying and intellectual principle, the other as a watery Chaos, boundless, and without form: both which continued for a time without motion, and in darkness. By a mystic union of the two was formed the great Hermaphroditic deity, the One, the universal World; of which the Chaotic matter presently became the body, and the Etherial Intellectual principle the soul. As soon as the union had commenced, from the Ether sprung forth the triad, Phanes or Eros, a triple divinity, the most prominent character of which was Light. He was the same with the Soul of the World, and the Intelligible

* See Faber, Pag. Id. † p. 283, and following.

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triad so largely insisted upon by the Platonists. The gross chaotic elements of Earth and Water were formed into the terraqueous globe, while the disposing Ether, in the character of Phanes, under some three of the conditions of Light, Air, Heat, Fire, Ether, Flame, or Spirit, composed a physical trinity concentred in the Sun, the soul and ruler of the world. Or, according to the more refined speculations, it consisted of a trinity of mental powers, in which the Understanding, Reason or Intellect, the Soul, Passions, Feelings or Affections, Power, Counsel or Will, are variously combined. Viewed, therefore, either under a physical or metaphysical aspect, it is still a triad subordinate to, and emanating from the more ancient Intellectual Ether, and into which each person of the triad is again resolvable.*

With respect to the Physical triad, by comparing the heathen accounts with similar passages in the Scriptures, though not decisive, yet so preponderating does the evidence appear to me upon this point, that if the school of Hutchinson had not failed to establish their very elegant hypothesis, as to the fact that the Fire, Light, and Spirit or Air, were only three different conditions of one and the same etherial fluid, appearing as Fire at the orb of the Sun, as Light pro-

* See the Inquiry at the end.

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ceeding from it, and as Spirit returning to it, I should not have hesitated to subscribe to the opinion that such was the original trinity of the Gentiles; a triad, nevertheless, subordinate to a monad, which existed in the form of Ether previously to its assuming such conditions.

The Metaphysical speculations of the ancients upon this subject can only be derived by analogical reasoning from contemplation of the microcosm of man. To point out the close analogy preserved in this particular between the Metaphysical and Physical system before explained I would observe, that Man is a being compounded of an Intellectual, and of a Material substance, both of which were conceived by the ancients to have *pre-existed*, before they became united in the compound individual animal, the Man. When thus united, they appear to have conceived a triad of intellectual powers, the Intellect, the Affections Feelings or Emotions, and the Will or Power of action. But for further illustration of these matters, and for such proof as can be produced, I must refer to the disquisition at the end.

Upon this subject, therefore, I cannot agree with Mr. Faber in supposing that the trinitarian speculations of the Heathens originated in the coincidence of Adam and Noah being each the father of three sons; for of the three distinct analogical systems the Metaphysical, of the

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Mind with its Faculties, and Matter,—the Physical, of the Ether with its conditions, and the Chaos,—and the Human, of the Patriarch with his three sons, and the universal mother the Ark or Earth,—the last analogy is not only the most imperfect, but according to all historical accounts, Demonolatry was introduced subsequently to the worship of nature and the elements.

From the widely dispersed traditions upon the subject, it is manifest that the circumstances of the creation and the deluge were well known to all mankind previously to the dispersion. And the writings of Moses give to the chosen people, not so much a new revelation as a correct, authenticated and inspired account of circumstances, which had then become partially obscured by time and abused by superstition. The formless watery Chaos and the Etherial substance of the heavens, enfolding and passing over its surface as a mighty wind, are the first principles both of the sacred and profane cosmogonies; but they are reclaimed by Moses as the materials, created by the immediate agency of an Almighty power. The subsequent process of formation so completely corresponds in both systems, that if they were not borrowed the one from the other, (a position which cannot be maintained,) they must each have been ultimately derived from the common source of revelation. Similar considerations upon the traditions of a Trinity, so universal

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among the nations, and an examination of what that Trinity was composed, forces upon me the conviction, that the trinitarian doctrine, as it is now believed, was one of the original and fundamental tenets of the Patriarchal religion; that the analogy between the Microcosm, as pointed out, and the then current accounts of the creation, became the stumbling block, which set mankind to refine upon the truth; that hence they fell into the errors of attributing eternity to matter, of placing a Monad above the Trinity, with the Pantheistic opinion that the Deity was no other than the universe itself. The doctrine of the succession of worlds, the Metempsychosis, and Demonolatry would follow naturally enough by an extension of their system from the particular circumstances of the creation to those attendant upon the deluge. By the pride of false philosophy they forsook the truth of revelation, and sunk into materialism, into the worship of the elements, of man and beasts, and into idolatry with all its attendant abominations. 'When they knew God, they glorified him not as God; neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore, God

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gave them up to uncleanness through the lusts of their own hearts.'*

To reclaim a world so fallen, the great manifestations of the Almighty from time to time have taken place, not only at the most civilized as well as celebrated periods of history, but upon the spots then best calculated for the general dissemination of truth among the heathens. The geographical situation of Palestine, chosen it may be for the seat of universal empire, is the most remarkable upon earth for the facility of communication which it affords with every quarter of the globe. At the time of the Advent, it formed as it were the boundary of the rival empires of Rome and Parthia, subject to Rome, but holding an intimate connexion with its colonial offspring within the Parthian dominions. And its situation was at that time not more excellently adapted for the universal diffusion of the Gospel, both in the East and West, than it was for the general instruction of mankind, in times of old, when it formed so considerable a part of the high road of communication between the empires of Egypt and Assyria. About the time of the eighteenth dynasty, the most brilliant epoch of Egyptian history, the Exodus of the Israelites was effected: and the fame of the mi-

* Romans, i. 21.

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raculous exploits of Moses and Joshua was wafted with the Danaan colonies to Greece, with the fugitive Canaanites to the West, and carried by the Israelites themselves into the East. During the revolutionary violence consequent upon the downfall of the ancient Assyrian empire, the same merciful Providence kept up a communication with the kingdoms which sprung out of its ruins, by the mission of Jonah to Nineveh, by the connexion of the princes of Samaria with Syria, and by the dispersion of the ten tribes over the territories of the Medes and Assyrians by Salmanasar: and upon the full re-establishment of the empire at Babylon, a knowledge of the truth was diffused far and wide by the captivity of the Jews themselves.

The conversion of Nebuchadnezzar, and the decrees of himself and his successors, both of the Assyrian and Persian line, in favour of the truth, must have been attended with at least some temporary effect upon the religious and philosophical sentiments of the East. And such an effect may be clearly traced in the very general reformation of the systems and superstitions which about this period took place.

Among the Persians, themselves a Scythic people, this reformation appears to have re-animated their zeal and enmity against the temples and idolatry of their Ionian rivals. It may also have led them to convert the two independent

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principles of Mind and Matter into spiritual agents in opposition to one another, and to have revived the unmingled worship of the Sun and Fire, at first but as an emblem and image of the Supreme, though it soon again degenerated into the Sabaism of old. The reformation may be traced through Assyria, India, China and Egypt, and in those amendments and refinements which were shortly afterwards imported by Pythagoras into Greece.

A summary of the Pythagorean doctrines will be found in the commencement of the celebrated treatise of Timæus Locrus.* It may be observed, that the Pythagorean speculations have a tacit reference to the ancient classification of Causes, as the Efficient, the Formal or Ideal, the Material and the Final. In conformity to this division we find introduced between the two ancient independent principles of Mind and Matter, the world of Forms or abstract Ideas, to which is attributed an eternal subsistence, if not an existence independent of the Mind; whilst the τἀγαθὸν Good in the abstract, the summum bonum, the great final cause, became the subject of perpetual discussion and inquiry among all succeeding philosophers.

The Forms and Matter were now substituted for the ancient Duad; superior to which was

* I have given it p. 301.

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placed the Efficient Cause as the Monad, Deity, or Demiurgus. This Duad was, nevertheless, regarded as two eternal and independent principles, and by their combination the Deity formed the Sensible world, a living animal, composed of soul and body. Subordinate to the duad is the Pythagorean Triad, occupying the same relative situation with respect to the duad as in the more ancient systems. By this introduction of the Ideal world, and the elevation of the deity above the duad, the system lost something of the gross materialism which had hitherto obtained, but it lost, at the same time, all knowledge of the ancient triad, which was now replaced by such triads as were more conformable to the Pythagorean mode, and of which the persons were often subordinate to, or comprehended within each other, as genera and species.*

The doctrines of Plato differ only in refinement from the preceding. If we admit the Parmenides and the Timæus to embrace his complete system, God and Matter, two originally independent principles, are held to be, as it were, the extremities of that chain of being which composes the universe. Subordinate to the God, we have the Intelligible world of Ideas or the Forms, commencing, as the latter Platonists insist, with the Intelligible triad: but whether Plato regarded

* See the Pythagorean fragments, p. 301.

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this world of Ideas in the abstract as subsisting only *within* the mind of the Deity, or whether he attributed to it a distinct existence* *without* the Mind, comprehending different orders of divine super-essential beings, may well be questioned. When the Deity or Demiurgus thought proper to compose the world, he looked to this ideal world as the exemplar, in whose likeness he constructed his new work. He impressed the disordered material Chaos with the Forms, and rendered the world a living animal, after the pattern of its ideal prototype, consisting of a soul endued with Intellect, and of a body of which all beings comprehended in it, Gods Men Animals or material species, are but the concrete individuals, of which the abstract ideas unalterably subsist in the intelligible world. Though still supposed to continue in existence, the Deity, as in the more ancient systems, retires as effectually from the stage as did the ancient Ether when superseded by the Phanes. And all the mundane operations are carried on as before, by the Soul of the world.

While the Stoics and other schools retained the ancient doctrines, and looked not further than

* Existence, according to the ancients, implies essence; whereas the Ideal world was deemed super-essential: but I am compelled to use the words to make myself understood; for the English language has not been sufficiently accommodated to these metaphysical subtleties of the Greeks to supply the requisite terms.

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the world itself, it is true that the Pythagoreans and Plato held a God superior to the world; but it is extremely doubtful whether they entertained a sublimer conception of their great immediate efficient cause, the Soul of the world, or indeed of Soul in general, than the gross materialism of a subtile ether. They discouraged, likewise, the tenet of the succession of worlds; though it was subsequently revived by the later Platonists, by whom the Deity was supposed, at the predestined time, to swallow up the world, first the sensible, then the Ideal, and lastly Phanes the Intelligible triad, and to remain in the solitude of his unity.

Much as has been said upon the Platonic trinity, I must confess that I can find fewer traces of that doctrine in the writings of Plato than of his less refined predecessors, the mythologists. I have given such extracts as appear to me to relate to the subject, together with a fragment of Amelius* which expressly mentions the three kings of Plato as identical with the Orphic trinity. Dr. Morgan, in his essay upon the subject, satisfactorily refutes the notion, that Plato regarded the Logos as the second person of the trinity:†

* p. 305.

† The celebrated passage in the Epinomis of Plato Ξυναποτελῶν κόσμον ὃν ἔταξε λόγος ὁ πάντων θειότατος ὁρατόν, usually rendered, "Perfecting the visible world, which the word, the most divine of all things, made," refers to a very different subject. The inquiry in this part of the dialogue relates to the knowledge of number, without which it is asserted a man cannot have λόγος

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and upon this refutation he denies that Plato held the doctrine at all, more particularly, as from the time of Plato to that of Ammonius Saccas in the third century, no disciple of his school seems to have been aware that such a doctrine was contained in his writings. Perhaps, however, we may trace some obscure allusions to it in the beginning of the second hypothesis of the Parmenides and in the passages which I have

reason; and if destitute of reason, he cannot attain wisdom. The God, which imparted to man the knowledge of numbers, is the Heaven, for there are eight powers contained in it akin to each other, that of the Sun, of the Moon, &c. to whom, he says, must be assigned equal honour—" For let us not assign to one the honour of the year, to another the honour of the month, and to others none of that portion of time, in which each performs its course in conjunction with the others, *accomplishing that visible order which reason, the most divine of all things (or of the Universe,) has established.*

The no less celebrated passage from the Philebus, Ὅτι νοῦς ἔστι γενούστης τοῦ πάντων αἰτίου, by which it is supposed that the consubstantiality of the Logos with the first cause is asserted, relates to the *human mind,* and is the conclusion of an argument which proves, that as ordinary fire is derived from the elemental, and the human body from the elemental body of the world, *so is the human mind akin to, or of the same nature with* the Divine mind, or Soul of the universe, *the cause of all things.* These and other less celebrated passages of Plato, when examined in conjunction with this context, afford us, as Dr. Morgan justly observes, no more foundation for supposing that Plato held the doctrine of the Trinity than the following very curious passage, which he produces from Seneca, gives us ground to suppose that it was held by the Stoics: " Id actum est, mihi crede ab illo, quisquis formator universi fuit, sive ille *Deus* est

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given;* though in the latter the doctrines appear rather to refer to the Monad and Duad than to the genuine trinity of the ancients. So far from any such doctrine being maintained by the Pythagoreans or in the Academy, we find only such vague allusions as might be expected among philosophers, who reverenced an ancient tradition, and were willing, after they had lost the substance, to find something to which they might attach the shadow.

The error which Dr. Morgan has refuted, took its rise with the fathers of the Church in the second century. They were led into the mistake by the word Logos, used by Plato and St. John, and made the Platonic Trinity to consist of God, the Logos, and the Soul of the world, and this in spite of all the professed followers of Plato, who, however they might vary among themselves, uniformly insisted upon placing the Mo-

potens omnium, sive *incorporalis ratio* ingentium operum artifex, sive *divinus spiritus* per omnia maxima minima, æquali intentione diffusus, sive fatum et immutabilis causarum inter se cohærentium series."† To the observations from Dr. Morgan's work, I may venture to add that the word Logos, as used by St. John and Plato, has two very distinct significations. By the latter, Reason in general is implied, whereas St. John uses it as a translation of the Hebrew דבר, the Word signifying also a thing or person revealed, and if at all in the sense of reason, which may be implied from the commentaries of the fathers, not for reason in general, but for the particular faculty so called.

* p. 304. † Consol. ad Helv. c. 8.

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nad and Duad, or at least a Monad, above their Triad.

In the first century of the Christian era, Philo, an Alexandrian Jew, had attempted to expound the Scripture on Platonic principles; and after the promulgation of the Gospel many of the fathers warmly adopted the same mode of exposition. The different sects of the Gnostics went far beyond the Grecian sage, and sought in the East the doctrines, to which they looked upon the writings of Plato merely as essays, introductory to the sublimer flights of the Oriental mysticism: and they treated his followers with that contempt, against which the vanity of a philosopher is seldom proof; and as long as these schools existed, a bitter enmity prevailed between them. The Gnostics gave at once a real *existence* to the Ideal world, and continuing the chain of being from the Supreme, through numerous orders of Eons, personified abstract ideas, of which the second and third persons of the Trinity were the first and second Eons, and from thence to the lowest material species, founded that daring heresy which so long disturbed the tranquillity of Christendom: and with this spurious Platonism of the fathers the Arian * heresy is likewise intimately connected.

* It is curious to observe the Arian and Orthodox illustrations of Eusebius and Epiphanius. The former illustrates the Trinity by the Heaven, the Sun, and the Spirit; or the Heaven, the

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But the internal heresies of the Church were not the only ill effects which the misguided zeal of the fathers, in forcing upon Plato the doctrine of the Trinity, brought about. Though it is possible, that by pointing out some crude similarity of doctrine, they might have obtained some converts by rendering Christianity less unpalatable to the philosophical world of that day, yet the weapon was skilfully turned against them, and with unerring effect, when the Pagans took upon them to assert that nothing new had been revealed in Christianity; since, by the confessions of its very advocates, the system was previously contained in the writings of Plato.

In the third century, Ammonius Saccas, universally acknowledged to have been a man of consummate ability, taught that every sect, Christian, Heretic or Pagan, had received the truth, and retained it in their varied legends. He undertook, therefore, to unfold it from them all, and to reconcile every creed. And from his exertions sprung the celebrated Eclectic school of the later Platonists. Plotinus, Amelius, Olympius, Porphyrius, Jamblichus, Syrianus, and Proclus, were among the celebrated professors

Sun, and the Moon, the two latter as the leaders of innumerable host of spirits and stars, evidently derived from the prevailing notions of the Fathers relative to the Platonic trinity; whilst Epiphanius declares, that this great mystery is properly understood as Fire, Light, and Spirit or Air reveal it to us.

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who succeeded Ammonius in the Platonic chair, and revived and kept alive the spirit of Paganism, with a bitter enmity to the Gospel, for near three hundred years. The Platonic schools were at length closed by the edict of Justinian; and seven wise men, the last lights of Platonism, Diogenes, Hermias, Eulalius, Priscianus, Damascius, Isidorus and Simplicius retired indignantly from the persecutions of Justinian, to realize the shadowy dreams of the republic of Plato, under the Persian despotism of Chosroes.*

From the writings of these philosophers is collected the bulk of the Oracles of Zoroaster.† A few of them were first published by Ludovicus Tiletanus at Paris, with the commentaries of Pletho, to which were subsequently added those of Psellus. Chief part of them, however, were collected by Franciscus Patricius, and published with the Hermetic books at the end of his Nova Philosophia. To the labours of Mr. Taylor we are indebted for the addition of about fifty more, and for the references to the works from whence all were extracted. I have arranged them according to the subjects, which are said to be occultly discussed in the Parmenides of Plato, viz. : Cause or God, the Ideal Intelligible or Intellectual world, Particular Souls, and the Material world. And I have placed under a

* For the particulars of this philosophical transaction see Gibbon, c. xl.

† p. 239.

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separate head the Magical and Philosophical precepts and directions. There can be no question but that many of these Oracles are spurious; all those, for instance, which relate to the Intelligible and Intellectual orders, which were confessedly obtained in answers given by dæmons, raised for that purpose by the Theurgists;* who, as well as all the later Platonists, made pretensions to magic, not only in its refinements, which they were pleased to designate Theurgy, but also in that debased form which we should call common witchcraft. Nevertheless, several of the Oracles seem to be derived from more authentic sources, and, like the spurious Hermetic books which have come down to us, probably contain much of the pure Sabiasm of Persia, and the doctrines of the Oriental philosophy.

I have thus endeavoured to give I fear a very imperfect outline of ancient history and theology. But, as it is intended rather to assist the reader through such an heterogeneous heap of materials, by bringing forward the most prominent parts and connecting them with one another, I trust its errors will be excused, as they may be corrected by the readers better judgment from the materials themselves before him. In closing the

* The Theurgists were the two Julians, the father called Chaldæus, the son, Theurgus. They flourished in the reign of Marcus Antoninus, and were the first who delivered the oracles upon the Intelligible and Intellectual orders.

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subject, I beg to offer my sincerest thanks to Isaac Cullimore, Esq., to whose deep and extensive chronological researches, I am indebted for references to several very important passages in the following work, which had escaped my notice.

It is needless to take notice of the numerous forgeries, which have been issued as the productions of the authors of these fragments. There is a complete set, which was composed in Latin by Annius, a monk of Viterbo. But it is a singular circumstance, and one which might be urged with great force against the genuineness of almost the whole collection, that not only the original works have perished, but those also, through whose means these relics have been handed down. With the exception of these fragments, not only have Sanchoniatho, Berossus, and the rest passed into oblivion; but the preservers of their names have followed in the same track, and to a more unusual fate. The fragments of Philo, Abydenus, Polyhistor, Dius, and others, are generally not those of their own works, but extracts from their predecessors.

It is necessary also to advert to the numerous errors which will be found in every sheet. The fragments have been exposed to more than the common risks and accidents, to which all ancient writings have been subject. They have been either copied from the rude annals of anti-

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quity, or sketched from historical paintings or hieroglyphic records, they have been sometimes translated from the sacred into the common language of the place, and again translated into Greek; then passed in citation from hand to hand, and lie widely scattered over the works principally of the fathers, and the writers of the Lower empire. It is matter of surprise then, not that they abound in error and uncertainty, but that so much of them has been preserved.

Several of these fragments are to be found in two or three different authors, each of whom contains a different version of the same, differing, not so much in the outline, and in the general flow of words, as in those technicalities and variations of termination, which were necessary to adapt them to the author's style; and it has been a source of some little perplexity to determine which of these various readings to prefer.

To Eusebius, Syncellus and Josephus, we are largely indebted for these relics of antiquity. For Josephus I have followed Hudson's edition. The Cologne edition of the Præparatio Evangelica of Eusebius is often considered the best: but upon close inspection and comparison I have been induced to prefer the text of Stephanus. With the exception of a mutilated translation into Latin by Hieronymus, Eusebius' Chronicle was lost. Under that title, however, Scaliger com-

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piled a very portly folio, which, with some other Chronicles, contains a collection of all the fragments of the Greek text of Eusebius, that could be found. The recovery of the Armenian translation of this Chronicle is a great acquisition. It is regarded upon the Continent as perfectly authentic; but I am not aware that it has been examined or reviewed in England. To compress as much as possible all unnecessary observations upon the subject of materials, editions and abbreviations, I have given at the end a list of the authors cited, which will answer at once the several purposes of an index to the abbreviations, and to the editions I have used or referred to, as well as to the manuscripts and other sources from which some of those editions have been formed, or which have been consulted in the compilation of the work. I have likewise given it the form of a Chronological index, by adding the times in which the authors referred to flourished, that the reader may judge what degree of credit may be reposed in each.

The matter contained in these fragments is the only merit to which they can pretend. I have chosen what appeared to me the most genuine text, independent of all theory and system, and have given all the various readings of any consequence I have met with. I have retained Mr. Falconer's translation of Hanno's Periplus; and with this exception, and some few of the most

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obscure of the oracles of Zoroaster, which are due to Mr. Taylor, I must be answerable for the rest. For the many errors in which they must abound, I beg leave to apologize and claim indulgence. The broken and confused state of many of the fragments, preclude the possibility of giving any translation, except upon conjecture. Many, such as the Orphic fragment from Malala,* and that from Amelius,† have exercised the talent and ingenuity of some of the ablest commentators, none of whom perhaps will be found to agree. In such cases, I have patiently compared their opinions, and endeavoured to investigate the circumstances under which the fragments were written and have been preserved, and what connexion they have with the passages among which they are introduced, and to give, what to the best of my judgment is, the truth.

At the conclusion of this work I have added a disquisition, which was originally designed merely to explain and illustrate what I conceive to have been the ancient Trinity of the Gentiles: but in the progress of inquiry I found it impossible to do justice to the opinion without speaking largely upon ancient and modern science. To compress it, therefore, as much as possible, and to give it something of a connected arrangement, I have thrown it altogether into the form of an inquiry

* p. 296. † p. 305.

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into the Method, Objects and Result of ancient and modern Philosophy. And, as in this work I have endeavoured to bring forward several historical and theological documents, which had, in a manner, retired from public view, I trust that such an inquiry will not be deemed altogether misplaced, and that I shall be excused in an attempt to draw from the same store-house of antiquity some speculations, which have been too generally slighted or overlooked by the Metaphysician and the Philosopher, but which I believe may tend to the advancement of science, even amid the brilliant discoveries of modern times.

With respect to the fragments themselves, the classical reader will find, I fear, but poor amusement in perusing a half barbarous dialect, replete with errors and inconsistencies: to the student of divinity, however, they may not be altogether unacceptable or devoid of interest: and to the inquirer after ancient history and mythology, it must be useful to have collected into one small volume, the scattered relics for which he must otherwise search so widely.

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THE

THEOLOGY OF THE PHŒNICIANS;

FROM

SANCHONIATHO.

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SANCHONIATHO.

THE COSMOGONY.

ΤΗΝ τῶν ὅλων ἀρχὴν ὑποτίθεται ἀέρα ζοφώδη καὶ πνευματώδη, ἢ πνοὴν ἀέρος ζοφώδους, καὶ χάος θολερὸν ἐρεβῶδες· ταῦτα δὲ εἶναι ἄπειρα, καὶ διὰ πολὺν αἰῶνα μὴ ἔχειν πέρας. Ὅτε δέ, (φησιν) ἠράσθη τὸ πνεῦμα τῶν ἰδίων ἀρχῶν, καὶ ἐγένετο σύγκρασις, ἡ πλοκὴ ἐκείνη ἐκλήθη πόθος· αὕτη δὲ ἀρχὴ κτίσεως ἁπάντων· αὐτὸ δὲ οὐκ ἐγίνωσκε τὴν αὐτοῦ κτίσιν· καὶ ἐκ τῆς αὐτοῦ συμπλοκῆς τοῦ πνεύματος ἐγένετο Μώτ. τοῦτό τινές φασιν Ἰλύν, οἱ δὲ ὑδατώδους μίξεως σῆψιν. Καὶ ἐκ ταύτης ἐγένετο πᾶσα σπορὰ κτίσεως, καὶ γένεσις τῶν ὅλων.

He supposes that the beginning of all things was a dark and condensed windy air, or a breeze of thick air and a Chaos turbid and black as Erebus: and that these were unbounded, and for a long series of ages destitute of form. But when this wind became enamoured of its own first principles (the Chaos), and an intimate union took place, that connexion was called Pothos:* and it was the beginning of the creation of all things. And it (the Chaos) † knew not its own production; but from its embrace with the wind was generated Môt; which some call Ilus (Mud), but others the putrefaction of a watery mixture. And from this sprung all the seed of the creation, and the generation of the universe.

* This union, among the Heathens, and particularly among the Phœnicians, was symbolized by an Egg enfolded by a Serpent, which *disjunctively* represented the Chaos and the Ether, but, when *united*, the hermaphroditic first principle of the Universe Cupid or Pothos.

† "Wind knew not, &c." Vig. Col. Orel. Cumb. &c.

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Ἦν δέ τινα ζῶα οὐκ ἔχοντα αἴσθησιν, ἐξ ὧν ἐγένετο ζῶα νοερὰ, καὶ ἐκλήθη Ζωφασημὶν, τοῦτ' ἔστιν οὐρανοῦ κατόπται. καὶ ἀνεπλάσθη ὁμοίως ὠοῦ* σχήματι, καὶ ἐξέλαμψε Μὼτ, ἥλιός τε καὶ σελήνη, ἀστέρες τε καὶ ἄστρα μεγάλα.

And there were certain animals without sensation, from which intelligent animals were produced, and these were called Zophasemin, that is, the overseers of the heavens; and they were formed in the shape of an egg: and from Môt shone forth the sun, and the moon, the less and the greater stars.

Καὶ τοῦ ἀέρος διαυγάσαντος, διὰ πύρωσιν καὶ τῆς θαλάσσης† καὶ τῆς γῆς ἐγένετο πνεύματα καὶ νέφη, καὶ οὐρανίων ὑδάτων μέγισται καταφοραὶ καὶ χύσεις. Καὶ ἐπειδὴ διεκρίθη καὶ τοῦ ἰδίου τόπου διεχωρίσθη διὰ τὴν τοῦ ἡλίου πύρωσιν, καὶ πάντα συνήντησε πάλιν ἐν ἀέρι τάδε τοῖσδε, καὶ συνέβραξαν, βρονταί τε ἀπετελέσθησαν καὶ ἀστραπαὶ, καὶ πρὸς τὸν πάταγον τῶν βροντῶν προγεγραμμένα‡ νοερὰ ζῶα ἐγρηγόρησεν, καὶ πρὸς τὸν ἦχον ἐπτύρη, καὶ ἐκινήθη ἔν τε γῇ καὶ θαλάσσῃ§ ἄῤῥεν καὶ θῆλυ. (Τούτοις ἑξῆς ὁ αὐτὸς συγγραφεὺς ἐπιφέρει λέγων·) Ταῦθ' εὑρέθη ἐν τῇ κοσμογονίᾳ γεγραμμένα Τααύτου καὶ τοῖς ἐκείνου ὑπομνήμασιν, ἔκ τε στοχασμῶν καὶ τεκμηρίων, ὧν ἑώρακεν αὐτοῦ ἡ διάνοια, καὶ εὗρε, καὶ ἡμῖν ἐφώτισεν.

And when the air began to send forth light, by its fiery influence on the sea and earth, winds were produced, and clouds, and very great defluxions and torrents of the heavenly waters. And when they were thus separated, and carried out of their proper places by the heat of the sun, and all met again in the air, and were dashed against each other, thunder and lightnings were the result: and at the sound of the thunder, the beforementioned intelligent animals were aroused, and startled by the noise, and moved upon the earth and in the sea, male and female. (After this our author proceeds to say:) These things were found written in the Cosmogony of Taautus, and in his commentaries, and were drawn from his observations and the natural signs which by his penetration he perceived and discovered, and with which he has enlightened us.

* ὠοῦ, omitted in Ed. Col.
† θαλάττης. Or.
‡ προγεγραμένον. Or.
§ θαλάττῃ. Or.

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('Εξῆς τούτοις ὀνόματα τῶν ἀνέμων εἰπών, Νότου καὶ Βορέου καὶ τῶν λοιπῶν πῶν ἐπιλέγει.) 'Αλλ' οὗτοί γε πρῶτοι ἀφιέρωσαν, καὶ τῆς γῆς βλαστήματα, καὶ θεοὺς ἐνόμισαν, καὶ προσεκύνουν ταῦτα, ἀφ' ὧν αὐτοί τε διεγίνοντο, καὶ οἱ ἐπόμενοι, καὶ οἱ πρὸ αὐτῶν πάντες, καὶ χοὰς καὶ ἐπιθύσεις ἐποίουν· (καὶ ἐπιλέγει· Αὗται δ' ἦσαν αἱ ἐπίνοιαι τῆς προσκυνήσεως, ὅμοιαι τῶν αὐτῶν ἀσθενείᾳ καὶ ψυχῆς ἀτολμίᾳ.)

(Afterwards, declaring the names of the winds Notus, Boreas, and the rest, he makes this epilogue:)—But these first men consecrated the productions of the earth, and judged them gods, and worshipped those things, upon which they themselves lived, and all their posterity, and all before them; to these they made libations and sacrifices. (Then he proceeds:—Such were the devices of their worship in accordance with the imbecility and narrowness of their souls.)—*Euseb. Præp. Evan.* lib. I. c. 10.

THE GENERATIONS.

Εἶτα (φησὶ) γεγενῆσθαι ἐκ τοῦ Κολπίᾳ ἀνέμου, καὶ γυναικὸς αὐτοῦ Βάαυ,* τοῦτο δὲ νύκτα ἑρμηνεύει, Αἰῶνα καὶ Πρωτόγονον θνητοὺς ἄνδρας, οὕτω καλουμένους, εὑρεῖν δὲ τὸν Αἰῶνα † τὴν ἀπὸ τῶν δένδρων τροφήν·

Of the wind Colpias, and his wife Baau, which is interpreted Night, were begotten two mortal men, Æon and Protogonus so called: and Æon discovered food from trees.

Ἐκ τούτων τοὺς γενομένους κληθῆναι Γένος καὶ Γενεάν, καὶ οἰκῆσαι τὴν Φοινίκην. αὐχμῶν δὲ γενομένων, τὰς χεῖρας ὀρέγειν εἰς οὐρανοὺς πρὸς τὸν ἥλιον. τοῦτον γάρ,

The immediate descendants of these were called Genus and Genea, and they dwelt in Phœnicia: and when there were great droughts they stretched forth their hands to heaven towards the Sun; for him they supposed to be

* Bochart proposes Βάαυτ.

† τὴν Αἰῶνα. Cumb.—Philo and Orellius prefer τὸν. Faber proposes also to read Αἰῶνα πρωτόγονον above.

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(φησι,) θεὸν ἐνόμιζον μόνον οὐρανοῦ κύριον, Βεελσάμην καλοῦντες, ὅ ἐστι παρὰ Φοίνιξι κύριος οὐρανοῦ, Ζεὺς δὲ παρ' Ἕλλησι.

God, the only lord of heaven, calling him Beelsamin, which in the Phœnician dialect signifies Lord of Heaven, but among the Greeks is equivalent to Zeus.

Ἐξῆς (φησιν) ἀπὸ Γένους* Αἰῶνος καὶ Πρωτογόνου γενηθῆναι αὖθις παῖδας θνητοὺς, οἷς εἶναι ὀνόματα Φῶς καὶ Πῦρ καὶ Φλόξ. οὗτοι, (φησιν,) ἐκ παρατριβῆς ξύλων εὗρον πῦρ, καὶ τὴν χρῆσιν ἐδίδαξαν.

Afterwards by Genus the son of Æon and Protogonus were begotten mortal children, whose names were Phôs, Pûr, and Phlox. These found out the method of producing fire by rubbing pieces of wood against each other, and taught men the use thereof.

Τοὺς δὲ ἐγέννησαν οὗτοι μεγέθει τε καὶ ὑπεροχῇ κρείσσονας† ὧν τὰ ὀνόματα τοῖς ὄρεσιν ἐπετέθη, ὧν ἐκράτησαν, ὡς ἐξ αὐτῶν κληθῆναι τὸ Κάσσιον,‡ καὶ τὸν Λίβανον καὶ τὸν Ἀντιλίβανον, καὶ τὸ Βραθύ.

These begat sons of vast bulk and height, whose names were conferred upon the mountains which they occupied: thus from them Cassius, and Libanus, and Antilibanus, and Brathu received their names.

Ἐκ τούτων, (φησὶν,) ἐγεννήθησαν Μημροῦμος καὶ ὁ§ Ὑψουράνιος. ἀπὸ μητέρων δέ, (φησιν,) ἐχρημάτιζον τῶν τότε γυναικῶν ἀναιδὴν μισγομένων οἷς ἂν ἐντύχοιεν. Εἶτά, (φησι,) τὸν Ὑψουράνιον οἰκῆσαι Τύρον, καλύβας τε ἐπινοῆσαι ἀπὸ καλάμων καὶ θρύων καὶ παπύρων. στασιάσαι δὲ πρὸς τὸν ἀδελφὸν Οὔσωον, ὃς σκέπην τῷ σώματι πρῶτος ἐκ δερμάτων ὧν ἴσχυσε συλλαβεῖν‖

Memrumus and Hypsuranius were the issue of these men by connexion with their mothers; the women of those times, without shame, having intercourse with any men whom they might chance to meet. Hypsuranius inhabited Tyre: and he invented huts constructed of reeds and rushes, and the papyrus. And he fell into enmity with his brother Usous, who was the inventor of clothing for the body which he made of the skins of the wild beasts which he could catch. And when

* γένους "of the *race* of Æon, &c." Or. † κρείττονας. Or.
‡ Κάσιον. Plin. Jabl. Or. &c. § ὁ καὶ. St. ‖ συλλαεῶ. Or.

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θηρίων εὗρε. Παγδαίων δὲ γενομένων ὄμβρων καὶ πνευμάτων, παρατριβέντα τὰ ἐν τῇ Τύρῳ δένδρα πῦρ ἀνάψαι, καὶ τὴν αὐτόθι ὕλην καταφλέξαι. δένδρου δὲ λαβόμενον τὸν Οὔσωον καὶ ἀποκλαδεύσαντα, * πρῶτον τολμῆσαι εἰς θάλασσαν † ἐμβῆναι. ἀνιερῶσαι δὲ δύο στήλας πυρί τε καὶ πνεύματι, καὶ προσκυνῆσαι, ἅμα δὲ σπένδειν αὐταῖς ἐξ ὧν ἤγρευε θηρίων. τούτων δὲ τελευτησάντων, τοὺς ἀπολειφθέντας (φησὶ) ῥάβδους αὐτοῖς ἀφιερῶσαι, καὶ τὰς στήλας προσκυνεῖν, καὶ τούτοις ἑορτὰς ἄγειν κατ' ἔτος.

there were violent storms of rain and wind, the trees about Tyre being rubbed against each other, took fire, and all the forest in the neighbourhood was consumed. And Usous having taken a tree, and broken off its boughs, was the first who dared to venture on the sea. And he consecrated two pillars to Fire and Wind, and worshipped them, and poured out upon them the blood of the wild beasts he took in hunting: and when these men were dead, those that remained consecrated to them rods, and worshipped the pillars, and held anniversary feasts in honour of them.

Χρόνοις δὲ ὕστερον πολλοῖς ἀπὸ τῆς Ὑψουρανίου γενεᾶς γενέσθαι Ἀγρέα καὶ Ἁλιέα, τοὺς ἁλιείας καὶ ἄγρας εὑρετὰς, ἐξ ὧν κληθῆναι ἀγρευτὰς καὶ ἁλιεῖς.

And in times long subsequent to these; were born of the race of Hypsuranius, Agreus and Halieus, the inventors of the arts of hunting and fishing, from whom huntsmen and fishermen derive their names.

Ἐξ ὧν γενέσθαι δύο ἀδελφοὺς, σιδήρου εὑρετὰς, καὶ τῆς τούτου ἐργασίας· ὧν θάτερον τὸν Χρυσὼρ λόγους ἀσκῆσαι, καὶ ἐπῳδὰς καὶ μαντείας· εἶναι δὲ τοῦτον τὸν Ἥφαιστον. εὑρεῖν δὲ καὶ ἄγκιστρον, καὶ δέλεαρ, καὶ ἁρμιὰν, καὶ σχεδίαν· πρῶτόν τε πάντων ἀνθρώπων πλεῦσαι· διὸ

Of these were begotten two brothers who discovered iron, and the forging thereof. One of these called Chrysor, who is the same with Hephæstus, exercised himself in words, and charms and divinations; and he invented the hook, and the bait, and the fishing-line, and boats of a light construction; and he was the first of all men that sailed. Wherefore he was worshipped

* αποκλαδεύοντα. Or.

† θάλατταν. Or.

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καὶ ὡς θεὸν αὐτὸν μετὰ θάνατον ἐσεβάσθησαν· καλεῖσθαι δὲ αὐτὸν καὶ Διαμίχιον.* Οἱ δὲ τοὺς ἀδελφοὺς αὐτοῦ τοίχους φασὶν ἐπινοῆσαι ἐκ πλίνθων.

after his death as a God, under the name of Diamichius. And it is said that his brothers invented the art of building walls with bricks.

Μετὰ ταῦτα ἐκ τοῦ γένους τούτου γενέσθαι νεανίδας δύο, καλεῖσθαι δὲ αὐτῶν τὸν μὲν Τεχνίτην, τὸν δὲ Γήϊνον Αὐτόχθονα. Οὗτοι ἐπενόησαν τῷ πηλῷ τῆς πλίνθου συμμιγνύειν φορυτὸν καὶ τῷ ἡλίῳ αὐτὰς† τερσαίνειν· ἀλλὰ καὶ στέγας ἐξεῦρον.

Afterwards, of this race were born two youths, one of whom was called Technites, and the other was called Geïnus Autochthôn. These discovered the method of mingling stubble with the loam of bricks, and of baking them in the sun; they were also the inventors of tiling.

Ἀπὸ τούτων ἐγένοντο ἕτεροι, ὧν ὁ μὲν Ἀγρὸς ἐκαλεῖτο, ὁ δὲ Ἀγρουήρος ἢ Ἀγρότης, οὗ καὶ ξόανον εἶναι μάλα σεβάσμιον, καὶ ναὸν ζυγοφορούμενον ἐν Φοινίκῃ· παρὰ δὲ Βυβλίοις‡ ἐξαιρέτως θεῶν ὁ μέγιστος ὀνομάζεται· ἐπενόησαν δὲ οὗτοι αὐλὰς προστιθέναι τοῖς οἴκοις, καὶ περιβόλαια καὶ σπήλαια· ἐκ τούτων ἀγρόται καὶ κυνηγοί. Οὗτοι δὲ Ἀλῆται καὶ Τιτάνες καλοῦνται.

By these were begotten others, of whom one was named Agrus, the other Agrouerus or Agrotes, of whom in Phœnicia there was a statue held in the highest veneration, and a temple drawn by yokes of oxen: and at Byblus he is called, by way of eminence, the greatest of the Gods. These added to the houses, courts and porticos and crypts; husbandmen, and such as hunt with dogs, derive their origin from these: they are called also Aletæ, and Titans.

Ἀπὸ τούτων γενέσθαι Ἄμυνον καὶ Μάγον, οἱ κατέδειξαν κώμας καὶ ποίμνας.

From these were descended Amynus and Magus, who taught men to construct villages and tend flocks.

Ἀπὸ τούτων γενέσθαι Μισὼρ καὶ Συδὺκ, τουτέστιν

By these men were begotten Misor and Sydyc, that is, Well-freed and

* Διὰ μειλίκιον. Mont. † αυτους. Or.
‡ Βιβλίοις. Vig. Col. St.

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εὕλυτον καὶ δίκαιον· οὗτοι τὴν τοῦ ἁλὸς χρῆσιν εὗρον.

Just: and they found out the use of salt.

Ἀπο Μισὼρ Τάαυτος, ὃς εὗρε τὴν τῶν πρώτων στοιχείων γραφήν· ὃν Αἰγύπτιοι μὲν Θωὼρ,* Ἀλεξανδρεῖς δὲ Θωὺθ, Ἕλληνες δὲ Ἑρμῆν ἐκάλεσαν· ἐκ δὲ τοῦ Συδὺκ, Διόσκουροι ἢ Κάβειροι ἢ Κορύβαντες ἢ Σαμοθρᾷκες. Οὗτοί, (φησι,) πρῶτοι πλοῖον εὗρον.

From Misor descended Taautus, who invented the writing of the first letters: him the Egyptians called Thoor, the Alexandrians Thoyth, and the Greeks Hermes. But from Sydyc descended the Dioscuri, or Cabiri, or Corybantes, or Samothraces: these (he says) first built a ship complete.

Ἐκ τούτων γεγόνασιν ἕτεροι, οἳ καὶ βοτάνας εὗρον, καὶ τὴν τῶν δακετῶν ἴασιν καὶ ἐπῳδάς.

From these descended others, who were the discoverers of medicinal herbs, and of the cure of poisons and of charms.

Κατὰ τούτους γίνεταί τις Ἑλιοῦν καλούμενος Ὕψιστος, καὶ Ἀῆλεια λεγομένη Βηρούθ· οἳ καὶ κατῴκουν περὶ Βύβλον.

Contemporary with these was one Elioun, called Hypsistus, (the most high); and his wife named Beruth, and they dwelt about Byblus.

Ἐξ ὧν γεννᾶται Ἐπίγειος ἢ Αὐτόχθων, ὃν ὕστερον ἐκάλεσαν Οὐρανόν· ὡς ἀπ' αὐτοῦ καὶ τὸ ὑπὲρ ἡμᾶς στοιχεῖον, διὰ ὑπερβολὴν τοῦ κάλλους ὀνομάζειν οὐρανόν. Γεννᾶται δὲ τούτῳ ἀδελφὴ ἐκ τῶν προειρημένων, ἣ καὶ ἐκλήθη Γῆ, καὶ διὰ τὸ κάλλος ἀπ' αὐτῆς, (φησὶν,) ἐκάλεσαν τὴν ὁμώνυμον γῆν.

By these was begotten Epigeus or Autochthon, whom they afterwards called Ouranus (Heaven); so that from him that element, which is over us, by reason of its excellent beauty is named heaven: and he had a sister of the same parents, and she was called Ge (Earth), and by reason of her beauty the earth was called by the same name.

Ὁ δὲ τούτων πατὴρ ὁ Ὕψιστος ἐκ συμβολῆς θηρίων τελευτήσας ἀφιερώθη, ᾧ καὶ χοὰς καὶ θυσίας οἱ παῖδες ἐτέλεσαν.

Hypsistus, the father of these, having been killed in a conflict with wild beasts, was consecrated, and his children offered libations and sacrifices unto him.

* Θωὰθ Mont. Or.

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Παραλαβὼν δὲ ὁ Οὐρανος τὴν τοῦ πατρὸς ἀρχὴν, ἄγεται πρὸς γάμον τὴν ἀδελφὴν Γῆν, καὶ ποιεῖται ἐξ αὐτῆς παῖδας δ' Ἶλον τὸν καὶ Κρόνον, καὶ Βέτυλον, καὶ Δαγὼν, ὅς ἐστι Σίτων, καὶ Ἄτλαντα.

Καὶ ἐξ ἄλλων δὲ γαμετῶν ὁ Οὐρανὸς πολλὴν ἔσχε γενεάν· διὸ καὶ χαλεπαίνουσα ἡ Γῆ, τὸν Οὐρανὸν ζηλοτυποῦσα ἐκάκιζεν, ὡς καὶ διαστῆναι ἀλλήλων. Ὁ δὲ Οὐρανὸς ἀποχωρήσας αὐτῆς, μέτα βίας, ὅτε καὶ ἐβούλετο ἐπιὼν, καὶ πλησιάζων αὐτῇ πάλιν ἀπηλλάττετο, ἐπεχείρει δὲ καὶ τοὺς ἐξ αὐτῆς παῖδας διαφθείρειν. τὴν δὲ Γῆν ἀμύνεσθαι πολλάκις, συμμαχίαν αὐτῇ συλλεξαμένην·

But Ouranus, succeeding to the kingdom of his father, contracted a marriage with his sister Ge, and had by her four sons, Ilus who is called Cronus, and Betylus, and Dagon, which signifies Siton (Bread-corn,) and Atlas.

But by other wives Ouranus had much issue; at which Ge, being vexed and jealous of Ouranus, reproached him so that they parted from each other: nevertheless Ouranus returned to her, again by force whenever he thought proper, and having laid with her, again departed: he attempted also to kill the children whom he had by her; but Ge often defended herself with the assistance of auxiliary powers.

Εἰς ἄνδρας δὲ προελθὼν ὁ Κρόνος Ἑρμῇ τῷ τρισμεγίστῳ συμβούλῳ καὶ βοηθῷ χρώμενος· (οὗτος γὰρ ἦν αὐτοῦ γραμματεὺς,) τὸν πατέρα Οὐρανὸν ἀμύνεται, τιμωρῶν τῇ μητρί.

But when Cronus arrived at man's estate, acting by the advice and with the assistance of Hermes Trismegistus, who was his secretary, he opposed himself to his father Ouranus, that he might avenge the indignities which had been offered to his mother.

Κρόνου δὲ γίνονται παῖδες, Περσεφόνη καὶ Ἀθηνᾶ. Ἡ μὲν οὖν πρώτη πάρθενος ἐτελεύτα· τῆς δὲ Ἀθηνᾶς γνώμῃ καὶ Ἑρμοῦ κατεσκεύασε Κρόνος ἐκ σιδήρου ἅρπην καὶ δόρυ· εἶτα ὁ Ἑρμῆς τοῖς τοῦ

And to Cronus were born children, Persephone and Athena; the former of whom died a virgin; but, by the advice of Athena and Hermes, Cronus made a scimitar and a spear of iron. Then Hermes addressed the allies of Cronus with magic words, and wrought

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Κρόνου συμμάχοις λόγους μαγείας διαλεχθεὶς πόθον ἐνεποίησε τοῖς * κατ' Οὐρανὸν † μάχης ὑπὲρ τῆς Γῆς. καὶ οὕτω Κρόνος τὸν Οὐρανὸν πολέμῳ συμβαλὼν τῆς ἀρχῆς ἤλασε, καὶ τὴν βασιλείαν διεδέξατο. ἐάλω δὲ ἐν τῇ μάχῃ καὶ ἡ ἐπέραστος τοῦ Οὐρανοῦ σύγκοιτος ἐγκύμων οὖσα, ἣν ἐκδίδωσιν ὁ Κρόνος εἰς γάμων τῷ Δαγῶνι· τίκτει δὲ παρὰ τούτῳ, ὃ κατὰ γαστρὸς ἐξ Οὐρανοῦ ἔφερεν, ὃ καὶ ἐκάλεσε Δημαροῦν.

in them a keen desire to make war against Ouranus in behalf of Ge. And Cronus having thus overcome Ouranus in battle, drove him from his kingdom, and succeeded him in the imperial power. In the battle was taken a well-beloved concubine of Ouranus who was pregnant; and Cronus bestowed her in marriage upon Dagon, and, whilst she was with him, she was delivered of the child which she had conceived by Ouranus, and called his name Demarous.

Dagon

Ἐπὶ τούτοις ὁ Κρόνος τεῖχος περιβάλλει τῇ ἑαυτοῦ οἰκήσει, καὶ πρώτην πόλιν κτίζει τὴν ἐπὶ Φοινίκης Βύβλον. Μετὰ ταῦτα τὸν ἀδελφὸν τὸν ἴδιον Ἄτλαντα ὑποψήσας ὁ Κρόνος, μετὰ γνωμῆς τοῦ Ἑρμοῦ εἰς βάθος γῆς ἐμβαλὼν κατέχωσε.

After these events Cronus surrounded his habitation with a wall, and founded Byblus, the first city of Phœnicia. Afterwards Cronus having conceived a suspicion of his own brother Atlas, by the advice of Hermes, threw him into a deep cavern in the earth, and buried him.

Κατὰ τοῦτον τὸν ‡ χρόνον οἱ ἀπὸ τῶν Διοσκούρων σχεδίας καὶ πλοῖα συνθέντες, ἔπλευσαν. καὶ ἐκπεσόντες § κατὰ τὸ Κάσσιον ὄρος ναὸν αὐτόθι ἀφιέρωσαν.

At this time the descendants of the Dioscuri, having built some light and other more complete ships, put to sea; and being cast away over against Mount Cassius, there consecrated a temple.

Οἱ δὲ σύμμαχοι Ἴλου τοῦ Κρόνου Ἐλωείμ || ἐπεκλήθησαν, ὡς ἂν Κρόνιοι, οὗτοι ἦσαν οἱ λεγόμενοι ἀπὸ ¶ Κρόνου.

But the auxiliaries of Ilus, who is Cronus, were called Eloeim, as it were, the allies of Cronus; being so called after Cronus. And Cronus, having a

* τῆς. Or. † Οὐρανοῦ. Vig. Marg. Ϋυρανοῦ. Col. Marg.
‡ τοῦτον χρόνου. Or. § ἐκκριφέντες. Or. || Ἐλοειμ. Or. ¶ ἐπὶ. St.

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Κρόνος δὲ υἱὸν ἔχων Σάδιδον, ἰδίῳ αὐτὸν σιδήρῳ διεχρήσατο, δι' ὑπονοίας αὐτὸν ἐσχηκὼς, καὶ τῆς ψυχῆς, αὐτόχειρ τοῦ παιδὸς γενόμενος, ἐστέρησεν. Ὡσαύτως καὶ θυγατρὸς ἰδίας τὴν κεφαλὴν ἀπέτεμεν. ὡς πάντας πεπλῆχθαι* θεοὺς τὴν Κρόνου γνώμην.

Χρόνου δὲ προϊόντος Οὐρανὸς ἐν φυγῇ τυγχάνων, θυγατέρα αὐτοῦ πάρθενον Ἀστάρτην μεθ' ἑτέρων αὐτῆς ἀδελφῶν δύο, Ῥέας καὶ Διώνης, δόλῳ τὸν Κρόνον ἀνελεῖν ὑποπέμπει· ἃς καὶ ἑλὼν ὁ Κρόνος κουριδίας γαμετὰς ἀδελφὰς οὔσας ἐποιήσατο. Γνοὺς δὲ ὁ Οὐρανὸς ἐπιστρατεύει κατὰ τοῦ Κρόνου Εἱμαρμένην καὶ Ὥραν μεθ' ἑτέρων συμμάχων. καὶ ταύτας ἐξοικειωσάμενος ὁ Κρόνος παρ' ἑαυτῷ κατέσχεν. Ἔτι δέ, φησιν, ἐπενόησε θεὸς Οὐρανὸς Βαιτύλια, λίθους ἐμψύχους μηχανησάμενος.

Κρόνῳ δὲ ἐγένοντο ἀπὸ Ἀστάρτης θυγατέρες ἑπτὰ Τιτανίδες ἢ Ἀρτέμιδες· καὶ πάλιν τῷ αὐτῷ γίνονται ἀπὸ Ῥέας παῖδες ἑπτά, ὧν ὁ νεώτατος ἅμα τῇ γενέσει ἀφιερώθη· καὶ ἀπὸ Διώνης θήλειαι· καὶ ἀπὸ Ἀστάρτης πάλιν ἄρρενες δύο, Πόθος καὶ Ἔρως.

son called Sadidus, dispatched him with his own sword, because he held him in suspicion, and with his own hand deprived his child of life. And in like manner he cut off the head of his own daughter, so that all the gods were astonished at the disposition of Cronus.

But in process of time, whilst Ouranus was still in banishment, he sent his daughter Astarte, being a virgin, with two other of her sisters, Rhea and Dione, to cut off Cronus by treachery; but Cronus took the damsels, and married them notwithstanding they were his own sisters. When Ouranus understood this, he sent Eimarmene and Hora with other auxiliaries to make war against Cronus: but Cronus gained the affections of these also, and detained them with himself. Moreover, the god Ouranus devised Bætulia, contriving stones that moved as having life.

And by Astarte Cronus had seven daughters called Titanides, or Artemides; by Rhea also he had seven sons, the youngest of whom was consecrated from his birth; also by Dione he had daughters; and by Astarte again he had two other sons, Pothos and Eros.

* ἐκπεπλῆχθαι. St.

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Ὁ δὲ Δαγὼν ἐπειδὴ εὗρε σῖτον καὶ ἄροτρον, ἐκλήθη Ζεὺς Ἀρότριος.

And Dagon, after he had found out bread-corn, and the plough, was called Zeus Arotrius.

Dagon. f. 11.

Συδύκῳ δὲ τῷ λεγομένῳ δικαίῳ, μία τῶν Τιτανίδων συνελθοῦσα γεννᾷ τὸν Ἀσκληπιόν. Ἐγεννήθησαν δὲ καὶ ἐν Περαίᾳ* Κρονῳ τρεῖς παῖδες, Κρόνος ὁμώνυμος τῷ πατρὶ, καὶ Ζεὺς Βῆλος, καὶ Ἀπόλλων.

To Sydyc, who was called the just, one of the Titanides bare Asclepius: and to Cronus there were born also in Peræa three sons, Cronus bearing the same name with his father, and Zeus Belus, and Apollo.

Κατὰ τούτους γίνονται Πόντος καὶ Τύφων καὶ Νηρεὺς, πατὴρ Πόντου· ἀπὸ δὲ τοῦ Πόντου γίνεται Σιδών. ἡ καθ' ὑπερβολὴν εὐφωνίας πρώτη ὕμνον ᾠδῆς εὗρε, καὶ Ποσειδῶν.

Contemporary with these were Pontus, and Typhon, and Nereus the father of Pontus: from Pontus descended Sidon, who by the excellence of her singing first invented the hymns of odes or praises: and Poseidon.

Τῷ δὲ Δημαροῦντι γίνεται Μελίκαρθος ὁ καὶ Ἡρακλῆς.

But to Demarous was born Melicarthus, who is also called Heracles.

Εἶτα πάλιν Οὐρανὸς πολεμεῖ Πόντῳ, καὶ ἀποστὰς Δημαροῦντι προστίθεται· ἔπεισί τε Πόντῳ ὁ Δημαροῦς, τρέπουταί τε † αὐτὸν ὁ Πόντος· ὁ δὲ Δημαροῦς φυγῆς θυσίαν ηὔξατο.

Ouranus then made war against Pontus, but afterwards relinquishing the attack he attached himself to Demarous, when Demarous invaded Pontus: but Pontus put him to flight, and Demarous vowed a sacrifice for his escape.

Ἔτει δὲ τριακοστῷ δευτέρῳ τῆς ἑαυτοῦ κρατήσεως καὶ βασιλείας, ὁ Ἶλος τοῦτ' ἐστὶν ὁ Κρόνος Οὐρανὸν τὸν πατέρα λοχήσας ἐν τόπῳ τινὶ μεσογείῳ, καὶ λαβὼν ὑποχείριον ἐκτέμνει αὐτοῦ τὰ αἰδοῖα

In the thirty-second year of his power and reign, Ilus, who is Cronus, having laid an ambuscade for his father Ouranus in a certain place situated in the middle of the earth, when he had got him into his hands dismembered him over against the foun-

* Παραίᾳ. Vig. Col. † δὶ. Or.

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σύνεγγυς πηγῶν τε καὶ ποταμῶν. ἔνθα ἀφιερώθη ὁ Οὐρανὸς, καὶ ἀπηρτίσθη αὐτοῦ τὸ πνεῦμα, καὶ ἀπέσταξεν αὐτοῦ τὸ αἷμα τῶν αἰδοίων εἰς τὰς πηγὰς καὶ τῶν ποταμῶν τὰ ὕδατα, καὶ μέχρι τούτου δείκνυται τὸ χωρίον.

tains and rivers. There Ouranus was consecrated, and his spirit was separated, and the blood of his parts flowed into the fountains and the waters of the rivers; and the place, which was the scene of this transaction, is shewed even to this day.

(Πάλιν δὲ ὁ συγγραφεὺς τούτοις ἐπιφέρει μεθ' ἕτερα λέγων.) Ἀστάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαροῦς, καὶ Ἄδωδος βασιλεὺς θεῶν ἐβασίλευσεν τῆς χώρας Κρόνου γνώμῃ· ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου· περιοστοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετῆ ἀστέρα,* ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφιέρωσε. Τὴν δὲ Ἀστάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι.

(Then our historian, after some other things, goes on thus:) But Astarte called the greatest, and Demarous named Zeus, and Adodus who is entitled the king of gods, reigned over the country by the consent of Cronus: and Astarte put upon her head, as the mark of her sovereignty, a bull's head: and travelling about the habitable world, she found a star falling through the air, which she took up, and consecrated in the holy island of Tyre: and the Phœnicians say that Astarte is the same as Aphrodite.

Καὶ ὁ Κρόνος δὲ περιιὼν τὴν οἰκουμένην τῇ Ἀθηνᾷ τῇ ἑαυτοῦ θυγατρὶ δίδωσι τῆς Ἀττικῆς τὴν βασιλείαν. Λοιμοῦ δὲ γενομένου καὶ φθορᾶς, τὸν ἑαυτοῦ μονογενῆ υἱὸν Κρόνος Οὐρανῷ πατρὶ ὁλοκαρποῖ, καὶ τὰ αἰδοῖα περιτέμνεται, ταυτὸ ποιῆσαι καὶ τοὺς ἅμ' αὐτῷ συμμάχους καταναγκάσας· καὶ μετ' οὐ

Moreover, Cronus visiting the different regions of habitable world, gave to his daughter Athena the kingdom of Attica: and when there happened a plague with a great mortality, Cronus offered up his only begotten son as a sacrifice to his father Ouranus, and circumcised himself, and compelled his allies to do the same: and not long afterwards he consecrated after his death another of his sons, called

* αστερίαν. Boch.

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πολὺ ἕτερον αὐτοῦ παῖδα ἀπὸ Muth, whom he had by Rhea; this
Ῥέας, ὀνομαζόμενον Μοῦθ (Muth) the Phœnicians esteem the
ἀποθανόντα ἀφιεροῖ· Θάνα- same as Death and Pluto.
τον δὲ τοῦτον καὶ Πλούτωνα
Φοίνικες ὀνομάζουσι.

Καὶ ἐπὶ τούτοις ὁ Κρόνος After these things, Cronus gave the
Βύβλον μὲν τὴν πόλιν θεᾷ * city of Byblus to the goddess Baaltis,
Βααλτίδι, τῇ καὶ Διώνῃ which is Dione, and Berytus to Posei-
δίδωσι, Βηρυτὸν δὲ Ποσειδῶνι don, and to the Caberi who were hus-
καὶ Καβήροις Ἀγρόταις τε bandmen and fishermen: and they
καὶ ἁλιεῦσιν, οἳ καὶ Πόντου consecrated the remains of Pontus at
λείψανα εἰς τὴν Βηρυτὸν Berytus.
ἀφιέρωσαν.

Πρὸ δὲ τούτων θεὸς Τάαυ- But before these things the god
τος μιμησάμενος τὸν Οὐρανὸν, Taautus, having pourtrayed Ouranus,
τῶν θεῶν ὄψεις Κρόνου τε καὶ represented also the countenances of
Δαγῶνος, καὶ τῶν λοιπῶν διε- the gods Cronus, and Dagon, and the
τύπωσεν τοὺς ἱεροὺς τῶν στοι- sacred characters of the elements. He
χείων χαρακτῆρας. ἐπενόησε contrived also for Cronus the ensign
δὲ καὶ τῷ Κρόνῳ παράσημα of his royal power, having four eyes
βασιλείας, ὄμματα τέσσαρα in the parts before and in the parts
ἐκ τῶν ἐμπροσθίων καὶ τῶν behind, two of them closing as in
ὀπισθίων μερῶν· δύο δὲ ἡσυχῇ sleep; and upon the shoulders four
μύοντα, καὶ ἐπὶ τῶν ὤμων wings, two in the act of flying, and
πτερὰ τέσσαρα· δύο μὲν ὡς two reposing as at rest. And the
ἱπτάμενα, δύο δὲ ὡς ὑφειμένα. symbol was, that Cronus whilst he slept
Τὸ δὲ σύμβολον ἦν, ἐπειδὴ was watching, and reposed whilst he
Κρόνος κοιμώμενος ἔβλεπε, καὶ was awake. And in like manner with
ἐγρηγορὼς ἐκοιμᾶτο· καὶ ἐπὶ respect to the wings, that he was fly-
τῶν πτερῶν ὁμοίως, ὅτι ἀνα- ing whilst he rested, yet rested whilst
παυόμενος ἵπτατο καὶ ἱπτά- he flew. But for the other gods there
μενος ἀνεπαύετο. Τοῖς δὲ were two wings only to each upon his
λοιποῖς θεοῖς δύο ἑκάστῳ shoulders, to intimate that they flew
πτερώματα ἐπὶ τῶν ὤμων, ὡς under the controul of Cronus; and

* τῇ θεᾷ. Or.

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ὅτι δὴ συνίπταντο τῷ Κρόνῳ· καὶ αὐτῷ δὲ πάλιν ἐπὶ τῆς κεφαλῆς πτερὰ δύο, ἓν ἐπὶ τοῦ ἡγεμονικωτάτου νοῦ, καὶ ἓν ἐπὶ τῆς αἰσθήσεως.

there were also two wings upon the head, the one as a symbol of the intellectual part, the mind, and the other for the senses.

Ἐλθὼν δὲ ὁ Κρόνος εἰς Νότου χώραν, ἅπασαν τὴν Αἴγυπτον ἔδωκε θεῷ Τααύτῳ, ὅπως βασίλειον αὐτῷ γένηται.

And Cronus visiting the country of the south, gave all Egypt to the god Taautus, that it might be his kingdom.

Ταῦτα δὲ (φησὶ) πρῶτοι πάντων ὑπεμνηματίσαντο οἱ ἑπτὰ Συδὲκ παῖδες Κάβηροι, καὶ ὄγδοος αὐτῶν ἀδελφὸς Ἀσκληπιὸς, ὡς αὐτοῖς ἐνετείλατο θεὸς Τάαυτος.

These things, says he, the Caberi, the seven sons of Sydyc, and their eighth brother Asclepius, first of all set down in the records in obedience to the commands of the god Taautus.

Ταῦτα πάντα ὁ Θαβίωνος παῖς πρῶτος τῶν ἀπ' αἰῶνος γεγονότων Φοινίκων ἱεροφάντης ἀλληγορήσας τοῖς τε φυσικοῖς καὶ κοσμικοῖς πάθεσιν ἀναμίξας παρέδωκε τοῖς ὀργιώσι καὶ τελετῶν κατάρχουσι προφήταις· οἱ δὲ τὸν τύφον αὔξειν ἐκ παντὸς ἐπινοοῦντες, τοῖς αὐτῶν διαδόχοις παρέδωσαν καὶ τοῖς ἐπεισάκτοις· ὧν εἷς ἦν καὶ Ἴσιρις, τῶν τριῶν γραμμάτων εὑρετὴς, ἀδελφὸς Χνᾶ τοῦ πρώτου μετονομασθέντος Φοίνικος.

All these things the son of Thabion, the first Hierophant of all among the Phœnicians, allegorized and mixed up with the occurrences and accidents of nature and the world, and delivered to the priests and prophets, the superintendants of the mysteries: and they, perceiving the rage for these allegories increase, delivered them to their successors, and to foreigners: of whom one was Isiris, the inventor of the three letters, the brother of Chna who is called the first Phœnician.—*Euseb. Præp. Evan.* lib. I. c. 10.

OF THE MYSTICAL SACRIFICE OF THE PHŒNICIANS.

Ἔθος ἦν τοῖς παλαιοῖς ἐν ταῖς μεγάλαις συμφοραῖς τῶν

It was the custom among the ancients, in times of great calamity, in

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κινδύνων, ἀντὶ τῆς πάντων φθορᾶς, τὸ ἠγαπημένον τῶν τέκνων, τοὺς κρατοῦντας ἡ πόλεως ἢ ἔθνους, εἰς σφαγὴν ἐπιδιδόναι λύτρον τοῖς τιμωροῖς δαίμοσι. κατεσφάττοντο δὲ οἱ διδόμενοι μυστικῶς. Κρόνος τοίνυν, ὃν οἱ Φοίνικες Ἰσραὴλ * προσαγορεύουσι, βασιλεύων τῆς χώρας, καὶ ὕστερον μετὰ τὴν τοῦ βίου τελευτὴν εἰς τὸν τοῦ Κρόνου ἀστέρα καθιερωθείς, ἐξ ἐπιχωρίας Νύμφης Ἀνωβρὲτ† λεγομένης, υἱὸν ἔχων μονογενῆ, ὃν διὰ τοῦτο Ἰεοὺδ ἐκάλουν, τοῦ μονογενοῦς οὕτως ἔτι καὶ νῦν καλουμένου παρὰ τοῖς Φοίνιξι, κινδύνων ἐκ πολέμου μεγίστων κατειληφότων τὴν χώραν, βασιλικῷ κοσμήσας σχήματι τὸν υἱὸν, βωμὸν τε κατασκευασάμενος κατέθυσεν.

order to prevent the ruin of all, for the rulers of the city or nation to sacrifice to the avenging deities the most beloved of their children as the price of redemption: they who were devoted for this purpose were offered mystically. For Cronus, whom the Phœnicians call Il, and who after his death was deified and instated in the planet which bears his name, when king, had by a nymph of the country called Anobret an only son, who on that account is styled Ieoud, for so the Phœnicians still call an only son: and when great dangers from war beset the land he adorned the altar, and invested this son with the emblems of royalty, and sacrificed him.—*Euseb. Præp. Evan.* lib. I. c. 10.—lib. IV. c. 17.

OF THE SERPENT.

Τὴν μὲν οὖν τοῦ Δράκοντος φύσιν καὶ τῶν ὀφέων αὐτὸς ἐξεθείασεν ὁ Τάαυτος, καὶ μετ' αὐτὸν αὖθις Φοίνικές τε καὶ Αἰγύπτιοι. πνευματικώτατον γὰρ τὸ ζῶον πάντων τῶν ἑρπετῶν καὶ πυρώδες ὑπ'

Taautus first attributed something of the divine nature to the serpent and the serpent tribe; in which he was followed by the Phœnicians and Egyptians. For this animal was esteemed by him to be the most inspirited of all the reptiles, and of a fiery nature;

* Ιλ or Ιλυς. Marsham. Bry. Fab.—Israel Boch. Scal. † Ἀνοβρὶτ Or.

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αὐτοῦ παρεδόθη· παρ' ὃ* καὶ τάχος ἀνυπέρβλητον διὰ τοῦ πνεύματος παρίστησι, χωρὶς ποδῶν τε καὶ χειρῶν, ἢ ἄλλου τινὸς τῶν ἔξωθεν, ἐξ ὧν τὰ λοιπὰ ζῶα τὰς κινήσεις ποιεῖται· καὶ ποικίλων σχημάτων τύπους ἀποτελεῖ, καὶ κατὰ τὴν πορείαν ἑλικοειδεῖς ἔχει τὰς ὁρμάς, ἐφ' ὃ βούλεται τάχος· καὶ πολυχρονιώτατον δέ ἐστιν οὗ μόνον τῷ ἐκδυόμενον τὸ γῆρας νεάζειν, ἀλλὰ καὶ αὔξησιν ἐπιδέχεσθαι μείζονα πέφυκε. καὶ ἐπειδὰν τὸ ὡρισμένον μέτρον πληρώσῃ, εἰς ἑαυτὸν ἀναλίσκεται, ὡς ἐν ταῖς ἱεραῖς ὁμοίως αὐτὸς ὁ Τάαυτος κατέταξε γραφαῖς· διὸ καὶ ἐν ἱεροῖς τοῦτο τὸ ζῶον καὶ ἐν μυστηρίοις συμπαρείληπται.

inasmuch as it exhibits an incredible celerity, moving by its spirit without either hands, or feet, or any of those external members, by which other animals effect their motion. And in its progress it assumes a variety of forms, moving in a spiral course, and darting forward with whatever degree of swiftness it pleases. It is moreover long-lived, and has the quality not only of putting off its old age, and assuming a second youth, but of receiving at the same time an augmentation of its size and strength. And when it has fulfilled the appointed measure of its existence, it consumes itself; as Taautus has laid down in the sacred books; upon which account this animal is introduced in the sacred rites and mysteries.—*Euseb. Præp. Evan.* lib. I. c. 10.

* ᾧ St.

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FRAGMENTS

OF

CHALDÆAN HISTORY,

FROM

BEROSSUS, ABYDENUS,

AND

MEGASTHENES.

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BEROSSUS:

FROM ALEXANDER POLYHISTOR.

OF THE COSMOGONY AND DELUGE.

ΒΗΡΩΣΣΟΣ δὲ ἐν τῇ πρώτῃ τῶν Βαβυλωνιακῶν φησι γενέσθαι μὲν αὐτὸν κατὰ Ἀλέξανδρον τὸν Φιλίππου τὴν ἡλικίαν. ἀναγραφὰς δὲ πολλῶν ἐν Βαβυλῶνι φυλάσσεσθαι μετὰ πολλῆς ἐπιμελείας ἀπὸ ἐτῶν που ὑπὲρ μυριάδων ιέ* περιεχούσας χρόνον· περιέχειν δὲ τὰς ἀναγραφὰς † ἱστορίας περὶ τοῦ οὐρανοῦ καὶ θαλάσσης καὶ πρωτογονίας καὶ βασιλέων καὶ τῶν κατ' αὐτοὺς πράξεων.

BEROSSUS, in the first book of his history of Babylonia, informs us that he lived in the age of Alexander the son of Philip. And he mentions that there were written accounts, preserved at Babylon with the greatest care, comprehending a period of above fifteen myriads of years: and that these writings contained histories of the heaven and of the sea; of the birth of mankind; and of the kings, and of the memorable actions which they had achieved.

Καὶ πρῶτον μὲν τὴν Βαβυλωνίων ‡ γῆν φησι κεῖσθαι ἐπὶ τοῦ Τίγριδος καὶ Εὐφράτου ποταμοῦ μέσην. φύειν δὲ αὐτὴν πυροὺς ἀγρίους καὶ κριθὰς καὶ ὄχρον § καὶ σήσαμον || καὶ τὰς ἐν τοῖς ἕλεσι φυομέ-

And in the first place he describes Babylonia as a country situated between the Tigris and the Euphrates: that it abounded with wheat, and barley, and ocrus, and sesame; and that in the lakes were produced the roots called gongæ, which are fit for food,

* δεκαπέντε Go.—Ducentis et quindecim. Eu. Ar.
† Go. m. inserts καὶ. ‡ Βαβυλωνίαν Go.
§ ὄχρον, Vulg.—Eu. Ar. inserts, lentem, pulse. || σίσαμον Go.

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νας βίζας ἐσθίεσθαι,* ὀνομάζεσθαι αὐτὰς γόγγας· ἰσοδυναμεῖν δὲ τὰς βίζας ταύτας κριθαῖς. γίνεσθαι δὲ φοίνικας καὶ μῆλα καὶ τὰ λοιπὰ ἀκρόδρυα καὶ ἰχθύας καὶ ὄρνεα χερσαῖά τε καὶ λιμναῖα. εἶναι δὲ αὐτῆς τὰ μὲν κατὰ τὴν Ἀραβίαν μέρη ἄνυδρά τε καὶ ἄκαρπα, τὰ δὲ ἀντικείμενα τῇ Ἀραβίᾳ ὀρεινά τε καὶ εὔφορα.†

and in respect to nutriment similar to barley. That there were also palm trees and apples, and a variety of fruits; fish also and birds, both those which are merely of flight, and those which frequent the lakes. He adds, that those parts of the country which bordered upon Arabia, were without water, and barren; but that the parts which lay on the other side were both hilly and fertile.

Ἐν δὲ τῇ Βαβυλῶνι πολὺ πλῆθος ἀνθρώπων γενέσθαι ἀλλοεθνῶν κατοικησάντων τὴν Χαλδαίαν· ζῆν δὲ αὐτοὺς ἀτάκτως ὥσπερ τὰ θηρία.

At Babylon there was (in these times) a great resort of people of various nations, who inhabited Chaldæa, and lived in a lawless manner like the beasts of the field.

Ἐν δὲ τῷ πρώτῳ ἐνιαυτῷ φανῆναι ἐκ τῆς ἐρυθρᾶς θαλάσσης κατὰ τὸν ὁμοροῦντα τόπον τῇ Βαβυλωνίᾳ ζῷον ἄφρενον‡ ὀνόματι Ὡάννην, καθὼς καὶ Ἀπολλόδωρος ἱστόρησε, τὸ μὲν ὅλον σῶμα ἔχον‖ ἰχθύος, ὑπὸ δὲ τὴν κεφαλὴν παραπεφυκυῖαν ἄλλην κεφαλὴν ὑποκάτω τῆς τοῦ ἰχθύος κεφαλῆς, καὶ πόδας ὁμοίως ἀνθρώπου, παραπεφυκότας δὲ ἐκ τῆς οὐρᾶς τοῦ ἰχθύος· εἶναι δὲ αὐτῷ φωνὴν ἀνθρώπου, τὴν δὲ εἰκόνα αὐτοῦ ἔτι καὶ νῦν διαφυλάσσεσθαι.

In the first year there appeared, from that part of the Erythræan sea which borders upon Babylonia, an animal destitute§ of reason, by name Oannes, whose whole body (according to the account of Apollodorus) was that of a fish; that under the fish's head he had another head, with feet also below, similar to those of a man, subjoined to the fish's tail. His voice too, and language, was articulate and human; and a representation of him is preserved even to this day.

* Sc.—ἐσθίεσθον. Vulg. † Go.—ἄφορα Vulg. ‡ ἄρρεν ὄν Is. Voss.
§ Endowed with Bry.—Terribilem feram Eu. Ar. ‖ ἔχων A.—Eu.

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Τοῦτο δὲ, φησὶ, τὸ ζῶον, τὴν μὲν ἡμέραν διατρίβειν μετὰ τῶν ἀνθρώπων, οὐδεμίαν* τροφὴν προσφερόμενον· παραδιδόναι τε τοῖς ἀνθρώποις γραμμάτων καὶ μαθημάτων καὶ τεχνῶν παντοδαπῶν ἐμπειρίαν, καὶ πόλεων συνοικισμοὺς † καὶ ἱερῶν ἱδρύσεις, καὶ νόμων εἰσηγήσεις καὶ γεωμετρίαν διδάσκειν, καὶ σπέρματα καὶ καρπῶν συναγωγὰς ὑποδεικνύναι, καὶ συνόλως πάντα τὰ πρὸς ἡμέρωσιν ἀνήκοντα βίου‡ παραδιδόναι τοῖς ἀνθρώποις. ἀπὸ δὲ τοῦ χρόνου ἐκείνου οὐδὲν ἄλλο περισσὸν εὑρεθῆναι. τοῦ δὲ ἡλίου δύναντος τὸ ζῶον τοῦτον Ὡάννην δῦναι πάλιν εἰς τὴν θάλασσαν, καὶ τὰς νύκτας ἐν τῷ πελάγει § διαιτᾶσθαι· εἶναι γὰρ αὐτὸ || ἀμφίβιον. ὕστερον δὲ φανῆναι καὶ ἕτερα ζῶα ὅμοια τούτῳ,¶ περὶ ὧν ἐν τῇ τῶν βασιλέων ἀναγραφῇ φησι δηλώσειν. τὸν δὲ Ὡάννην περὶ γενεᾶς καὶ πολιτείας γράψαι καὶ παραδοῦναι τόνδε τὸν λόγον τοῖς ἀνθρώποις.

This Being was accustomed to pass the day among men; but took no food at that season; and he gave them an insight into letters and sciences, and arts of every kind. He taught them to construct cities, to found temples, to compile laws, and explained to them the principles of geometrical knowledge. He made them distinguish the seeds of the earth, and shewed them how to collect the fruits; in short, he instructed them in every thing which could tend to soften manners and humanize their lives. From that time, nothing material has been added by way of improvement to his instructions. And when the sun had set, this Being Oannes, retired again into the sea, and passed the night in the deep; for he was amphibious. After this there appeared other animals like Oannes, of which Berossus proposes to give an account when he comes to the history of the kings. Moreover Oannes wrote concerning the generation of mankind; and of their civil polity; and the following is the purport of what he said:

Γενέσθαι φησὶ χρόνον, ἐν ᾧ τὸ πᾶν σκότος καὶ ὕδωρ εἶναι, καὶ ἐν τούτοις ζῶα

"There was a time in which there existed nothing but darkness and an abyss of waters, wherein resided most

* μηδεμίαν Go.
† Go. m.—συναικισμοὺς Go.—συνῳκισμους A.
‡ βίον Go.—τοῦ βίου Sc.
§ Goar substitutes ἐκεῖ
|| αὐτὸν Go.
¶ τούτων Go.

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τερατώδη, καὶ εἰδιφυεῖς* τὰς ἰδέας ἔχοντα † ζωογονεῖσθαι. ἀνθρώπους γὰρ διπτέρους γεννηθῆναι, ἐνίους δὲ καὶ τετραπτέρους καὶ διπροσώπους· καὶ σῶμα μὲν ἕχοντας ἓν, κεφαλὰς δὲ δύο, ἀνδρείαν τε καὶ γυναικείαν, καὶ αἰδοῖά τε δισσὰ,‡ ἄρρεν καὶ θῆλυ· καὶ ἑτέρους ἀνθρώπους τοὺς μὲν αἰγῶν σκέλη καὶ κέρατα ἔχοντας, τοὺς δὲ ἱππόποδας, τοὺς δὲ τὰ ὀπίσω μὲν § μέρη ἵππων, τὰ δὲ ἔμπροσθεν ἀνθρώπων, οὓς ἱπποκενταύρους τὴν ἰδέαν εἶναι. ζωογονηθῆναι δὲ καὶ ταύρους ἀνθρώπων κεφαλὰς ἔχοντας καὶ | κύνας τετρασωμάτους, οὐρὰς ἰχθύος || ἐκ τῶν ὄπισθεν μερῶν ἔχοντας, καὶ ἵππους κυνοκεφάλους, (καὶ ἀνθρώπους, | καὶ ἕτερα ζῶα κεφαλὰς μὲν καὶ σώματα ἵππων ἔχοντα,)¶ οὐρὰς δὲ ἰχθύων. καὶ ἄλλα δὲ ζῶα παντοδαπῶν θηρίων μορφὰς ἔχοντα. πρὸς δὲ τούτοις ἰχθύας καὶ ἑρπετὰ καὶ ὄφεις καὶ ἄλλα ζῶα πλείονα θαυμαστὰ καὶ παρηλλαγμένα τὰς ὄψεις ἀλλήλων ἔχοντα· ὧν καὶ τὰς εἰκόνας ἐν τῷ τοῦ Βήλου ναῷ ἀνακεῖσθαι.**

hideous beings, which were produced of a two-fold principle. There appeared men, some of whom were furnished with two wings, others with four, and with two faces. They had one body but two heads: the one that of a man, the other of a woman: and likewise in their several organs both male and female. Other human figures were to be seen with the legs and horns of goats: some had horses' feet: while others united the hind quarters of a horse with the body of a man, resembling in shape the hippocentaurs. Bulls likewise were bred there with the heads of men; and dogs with fourfold bodies, terminated in their extremities with the tails of fishes: horses also with the heads of dogs: men too and other animals, with the heads and bodies of horses and the tails of fishes. In short, there were creatures in which were combined the limbs of every species of animals. In addition to these, fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance. Of all which were preserved delineations in the temple of Belus at Babylon.

* ἰδιοφυεῖς Rich.—διφυεῖς Sc.—αὐτοφυεῖς Mac. † ἔχοντας Go.
‡ διπτὰ, Go.—duas quoque naturas. Eu. Ar.
§ καὶ τὰ μὲν ὀπίσω Go. m.
|| Eu.—ἰχθύας Vulg. ¶ ἔχοντας A. ** ἀνάκειται Go.

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Ἄρχειν* δὲ τούτων πάντων γυναῖκα ᾗ ὄνομα Ὁμόρωκα·† εἶναι δὲ τοῦτο ‡ Χαλδαϊστὶ μὲν Θαλάτθ, Ἑλληνιστὶ δὲ μεθερμηνεύεσθαι || Θάλασσα, κατὰ δὲ Ισόφηφον ¶ σελήνη. οὕτως δὲ τῶν ὅλων συνεστηκότων ἐπανελθόντα Βῆλον σχίσαι τὴν γυναῖκα μέσην, καὶ τὸ μὲν ἥμισυ αὐτῆς ποιῆσαι γῆν, τὸ δὲ ἄλλο ἥμισυ οὐρανόν, καὶ τὰ ἐν αὐτῇ ζῶα ἀφανίσαι. ἀλληγορικῶς δέ φησι τοῦτο πεφυσιολογῆσθαι.†† ὑγροῦ γὰρ ὄντος τοῦ παντὸς καὶ ζώων ἐν αὐτῷ γεγεννημένων, [τοῦτον‡‡ τὸν Θεὸν ἀφελεῖν τὴν ἑαυτοῦ §§ κεφαλήν, καὶ τὸ ῥυὲν αἷμα |||| τοὺς ἄλλους θεοὺς φυρᾶσαι τῇ γῇ, καὶ διαπλάσαι τοὺς ἀνθρώπους· διὸ ¶¶ νοερούς τε εἶναι καὶ φρονήσεως θείας μετέχειν.] τὸν δὲ Βῆλον, ὃν Δία μεθερμηνεύουσι, μέσον τεμόντα τὸ σκότος χωρίσαι γῆν καὶ οὐρανὸν ἀπ' ἀλλήλων, καὶ διατάξαι τὸν κόσμον· τὰ δὲ ζῶα οὐκ ἐνεγκόντα τὴν τοῦ

The person, who presided over them, was a woman named Omoroca; which in the Chaldæan language is Thalatth; § in Greek Thalassa, the sea; but which might equally be interpreted the Moon. All things being in this situation, Belus came, and cut the woman asunder: and of one half of her he formed the earth, and of the other half the heavens; and at the same time destroyed the animals within her.** All this (he says) was an allegorical description of nature. For, the whole universe consisting of moisture, and animals being continually generated therein, [the deity above-mentioned took off his own head: upon which the other gods mixed the blood, as it gushed out, with the earth; and from thence were formed men. On this account it is that they are rational, and partake of divine knowledge.] This Belus, by whom they signify Jupiter,*** divided the darkness, and separated the Heavens from the Earth, and reduced the universe to order. But the animals, not being able to bear the prevalence of light, died. Belus upon

* ἄρχει Go. † Ομορῶκα Go.—Ομόρκα Sc.—Marcaja Eu. Ar.
‡ τούτῳ. Go. § Thalaatha Eu. Ar.
|| Sc.—μεθερμηνεύεται Vulg. ¶ Eus. Ar. omits.
** "In the abyss." Bry.—"Which had composed her empire." Fab.—quæ in ipsa erant Eu. Ar.
†† A.—Sc.—μὲν φυσιολογεῖσθαι Go. ‡‡ τούτων Sc.
§§ αὐτῆς Go. m. ||| σῶμα Go. ¶¶ διὰ Go.—δι᾽ Sc.
*** Dis Bry.—Dis or Pluto Fab.—Dios Eu. Ar.

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φωτὸς δύναμιν φθαρῆναι. ἰδόντα δὲ τὸν Βῆλον χώραν ἔρημον καὶ καρποφόρον κελεῦσαι ἑνὶ τῶν θεῶν τὴν κεφαλὴν ἀφελόντι ἑαυτοῦ τῷ ἀπορρυέντι αἵματι φυρᾶσαι τὴν γῆν καὶ διαπλάσαι ἀνθρώπους καὶ θηρία τὰ δυνάμενα τὸν ἀέρα φέρειν· ἀποτελέσαι δὲ τὸν Βῆλον καὶ ἄστρα καὶ ἥλιον καὶ σελήνην καὶ τοὺς πέντε πλανήτας. (ταῦτά φησιν † ὁ Πολυΐστωρ Ἀλέξανδρος τὸν Βήρωσσον ἐν τῇ πρώτῃ φάσκειν.‡)

this, seeing a vast space unoccupied, though by nature fruitful, commanded one of the gods to take off his head, and to mix the blood with the earth; and from thence to form other men and animals, which should be capable of bearing the air.* Belus formed also the stars, and the sun, and the moon, and the five planets. (Such, according to Polyhistor Alexander, is the account which Berossus gives in his first book.)

Here ten kings to the deluge. 432 000.

Ἐν δὲ τῇ δευτέρᾳ τοὺς δέκα βασιλεῖς τῶν Χαλδαίων καὶ τὸν χρόνον τῆς βασιλείας αὐτῶν, σάρους ἑκατὸν εἴκοσιν, ἤτοι ἐτῶν μυριάδας τεσσαράκοντα τρεῖς καὶ δύο χιλιάδας, ἕως τοῦ κατακλυσμοῦ,§ λέγει γὰρ ὁ αὐτὸς Ἀλέξανδρος ὡς ἀπὸ τῆς γραφῆς τῶν Χαλδαίων αὖθις παρακατιὼν ἀπὸ τοῦ || ἐνάτου βασιλέως Ἀρδάτου ἐπὶ τὸν δέκατον λεγόμενον παρ' αὐτοῖς Ξίσουθρον οὕτως·

(In the second book was contained the history of the ten kings of the Chaldæans, and the periods of the continuance of each reign, which consisted collectively of an hundred and twenty sari, or four hundred and thirty-two thousand years; reaching to the time of the Deluge. For Alexander, enumerating the kings from the writings of the Chaldæans, after the ninth Ardates, proceeds to the tenth, who is called by them Xisuthrus, in this manner:)

Ἀρδάτου δὲ τελευτήσαντος¶ τὸν υἱὸν αὐτοῦ Ξίσουθρον** βασιλεῦσαι σάρους ὀκτωκαίδεκα· ἐπὶ†† τούτου μέγαν

After the death of Ardates, his son Xisuthrus reigned eighteen sari. In his time happened a great Deluge; the history of which is thus described.

* Light Bry. † Go. om. φησιν. ‡ φάσκει. Go.—Sc.
§ ἀναφέρει Go. m. || Go. om. τοῦ ¶ Otiarte defuncto, Eu. Ar.
** Σεἰσουθρον. Ξεἰσουθρον. Ξίσιθρον. Sc. †† καὶ ἐπὶ Go. m.

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κατακλυσμὸν γενέσθαι. ἀναγεγράφθαι* δὲ τὸν λόγον οὕτως· τὸν Κρόνον αὐτῷ κατὰ τὸν ὕπνον ἐπιστάντα φάναι μηνὸς Δαισίου† πέμπτῃ καὶ δεκάτῃ τοὺς ἀνθρώπους ὑπὸ κατακλυσμοῦ διαφθαρήσεσθαι.‡ κελεῦσαι οὖν διὰ γραμμάτων, πάντων ἀρχὰς καὶ μέσα καὶ τελευτὰς ῥύξαντα§ θεῖναι ἐν πόλει ἡλίου Σιππάροις, || καὶ ναυπηγησάμενον σκάφος ἐμβῆναι μετὰ τῶν συγγενῶν καὶ ἀναγκαίων φίλων· ἐνθέσθαι δὲ βρώματα καὶ πόματα, ἐμβαλεῖν δὲ καὶ ζῶα πτηνὰ καὶ τετράποδα, καὶ πάντα εὐτρεπισάμενον πλεῖν.** ἐρωτώμενον δὲ τοῦ πλεῖ; φάναι, πρὸς τοὺς θεούς· εὐξάμενον ἀνθρώποις ἀγαθὰ γενέσθαι. τὸν δ' οὐ παρακούσαντα ναυπηγήσαντα σκάφος τὸ μὲν μῆκος σταδίων πέντε, τὸ δὲ πλάτος σταδίων δύο· τὰ δὲ συνταχθέντα πάντα συνθέσθαι, καὶ γυναῖκα καὶ τέκνα καὶ τοὺς ἀναγκαίους φίλους ἐμβιβάσαι.

The Deity, Cronus, appeared to him in a vision, and warned him that upon the fifteenth day of the month Dæsius there would be a flood, by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, procedure, and conclusion of all things; and to bury it in the city of the Sun at Sippara; and to build a vessel, and take with him into it his friends and relations; and to convey on board every thing necessary to sustain life, together with all the different animals, both birds and quadrupeds, and trust himself fearlessly to the deep. Having asked the Deity, whither he was to sail? he was answered,¶ "To the Gods:" upon which he offered up a prayer for the good of mankind. He then obeyed the divine admonition: and built a vessel five stadia in length, and two in breadth. Into this he put every thing which he had prepared; and last of all conveyed into it his wife, his children, and his friends.

Γενομένου δὲ τοῦ κατα-

After the flood had been upon the

* ἀναγράφεσθαι Go.
† Δαισία Go.—Δεσίου m.
‡ φθαρήσεσθαι Go.
§ τελευτὰς ῥύξαντα Go.
|| Sc.—Σισπάροις Dind.—Siparis Eu. Ar.
¶ Roganti autem quo navigandum? Responsum; ad Deos, orandi causa, ut bona hominibus eveniant. Eu. Ar.
** Sc.—πλήν Vulg.

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κλυσμοῦ καὶ εὐθέως λήξαντος τῶν* ὀρνέων τινὰ τὸν Ξίσουθρον ἀφιέναι. τὰ δὲ οὐ τροφὴν εὑρόντα οὔτε τόπον ὅπου καθίσαι πάλιν ἐλθεῖν εἰς τὸ πλοῖον. τὸν δὲ Ξίσουθρον πάλιν μετά τινας ἡμέρας ἀφιέναι τὰ ὄρνεα· ταῦτα δὲ πάλιν εἰς τὴν ναῦν ἐλθεῖν τοὺς πόδας πεπηλωμένους ἔχοντα. τὸ δὲ τρίτον ἀφεθέντα οὐκ ἔτι ἐλθεῖν εἰς τὸ πλοῖον. τὸν δὲ Ξίσουθρον ἐννοηθῆναι γῆν ἀναπεφηνέναι, διελόντα τε τῶν τοῦ πλοίου ῥαφῶν μέρος τι καὶ ἰδόντα προσοκεῖλαν τὸ πλοῖον ὄρει τινὶ ἐκβῆναι μετὰ τῆς γυναικὸς καὶ τῆς θυγατρὸς καὶ τοῦ κυβερνήτου προσκυνήσαντα τὴν γῆν καὶ βωμὸν ἱδρυσάμενον καὶ θυσιάσαντα τοῖς θεοῖς γενέσθαι μετὰ τῶν ἐκβάντων τοῦ πλοίου ἀφανῆ.

Τοὺς δὲ ὑπομείναντας ἐν τῷ πλοίῳ μὴ εἰσπορευομένων τῶν περὶ τὸν Ξίσουθρον ἐκβάντας† ζητεῖν αὐτὸν ἐπὶ ὀνόματος βοῶντας.‡ τὸν δὲ Ξίσουθρον αὐτὸν μὲν αὐτοῖς οὐκ ἔτι ὀφθῆναι, φωνὴν δὲ ἐκ τοῦ ἀέρος γενέσθαι κελεύουσαν ὡς δέον αὐτοὺς εἶναι

earth, and was in time abated, Xisuthrus sent out birds from the vessel; which, not finding any food, nor any place whereupon they might rest their feet, returned to him again. After an interval of some days, he sent them forth a second time; and they now returned with their feet tinged with mud. He made a trial a third time with these birds; but they returned to him no more: from whence he judged that the surface of the earth had appeared above the waters. He therefore made an opening in the vessel, and upon looking out found that it was stranded upon the side of some mountain; upon which he immediately quitted it with his wife, his daughter, and the pilot. Xisuthrus then paid his adoration to the earth: and having constructed an altar, offered sacrifices to the gods, and, with those who had come out of the vessel with him, disappeared.

They, who remained within, finding that their companions did not return, quitted the vessel with many lamentations, and called continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to religion; and likewise in-

* τὸν ὀρνέων τινὰ Sc.

† ἐκβάντας . . . Ξίσουθρον Sc. om in Ch. Eu.

‡ βοῶντος Go.

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θεοσεβεῖς καὶ παρ' αὐτὸν* διὰ τὴν εὐσέβειαν πορεύεσθαι μετὰ τῶν θεῶν οἰκήσοντα. τῆς δὲ αὐτῆς τιμῆς καὶ τὴν γυναῖκα αὐτοῦ καὶ τὴν θυγατέρα καὶ τὸν κυβερνήτην μετεσχηκέναι. εἶπέ τε αὐτοῖς ὅτι ἐλεύσονται πάλιν εἰς Βαβυλῶνα, καὶ ὡς εἴμαρται αὐτοῖς ἐκ Σιππάρων ἀνελομένους τὰ γράμματα διαδοῦναι τοῖς ἀνθρώποις, καὶ ὅτι ὅπου εἰσὶν ἡ χώρα Ἀρμενίας ἐστί. τοὺς δὲ ἀκούσαντας ταῦτα† θῦσαί τε τοῖς θεοῖς καὶ περιξ‡ πορευθῆναι εἰς Βαβυλῶνα.

formed them that it was upon account of his piety that he was translated to live with the gods; that his wife and daughter, and the pilot, had obtained the same honour. To this he added, that they should return to Babylonia; and, as it was ordained, search for the writings at Sippara, which they were to make known to all mankind: moreover that the place, wherein they then were, was the land of Armenia. The rest having heard these words, offered sacrifices to the gods; and taking a circuit, journeyed towards Babylonia.

Τοῦ δὲ πλοίου τούτου καταχλυσθέντος§ ἐν τῇ Ἀρμενίᾳ ἔτι μέρος τι|| ἐν τοῖς Κορκυραίων ὄρεσι τῆς Ἀρμενίας διαμένειν, καί τινας ἀπὸ τοῦ πλοίου κομίζειν ἀποξύοντας ἄσφαλτον, χρᾶσθαι δὲ αὐτὴν πρὸς τοὺς ἀποτροπιασμούς. ἐλθόντας οὖν τούτους εἰς Βαβυλῶνα τά τε ἐκ Σιππάρων** γράμματα†† ἀνορύξαι καὶ πόλεις πολλὰς κτίζοντας‡‡ καὶ ἱερὰ ἀνιδρυσαμένους πάλιν ἐπικτίσαι τὴν Βαβυλῶνα.

The vessel being thus stranded in Armenia, some part of it yet remains in the Corcyræan ¶ mountains of Armenia; and the people scrape off the bitumen, with which it had been outwardly coated, and make use of it by way of an alexipharmic and amulet. And when they returned to Babylon, and had found the writings at Sippara, they built cities, and erected temples: and Babylon was thus inhabited again. —*Syncel. Chron.* 28.—*Euseb. Chron.* 5. 8.

* ἀυτῶν Go. † αὐτὰ Go.

‡ περιξ) Go.—pedibus Eu. Ar.—Qy. πεζῇ, πεζοὺς, or πεζηκῶς. Ed^{r} of Eu. Ar.

§ Sc.—κατακληθέντος Go.—κατακλασθεντος Go. m.

|| τί αὐτοῦ ἐν Go.—τι . . . . ἐν Sc.—τι ἐν A.

¶ or Cordyèan Fab.—Corduarum montibus Eu. Ar.

** Σισπάρων Din. †† Volumen Eu. Ar. ‡‡ Sc. σκοτιζοντας Go.

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BEROSSUS:

FROM APOLLODORUS.

OF THE CHALDÆAN KINGS.

ΤΑΤΤΑ μὲν ὁ Βήρωσσος ἱστόρησε, πρῶτον γενέσθαι βασιλέα * Ἄλωρον ἐκ Βαβυλῶνος Χαλδαῖον† βασιλεῦσαι δὲ σάρους δέκα, καὶ καθεξῆς Ἀλάπαρον‡ καὶ Ἀμήλωνα§ τὸν ἐκ Παντιβίβλων|| εἶτα Ἀμμένωνα τὸν Χαλδαῖον, ἐφ' οὗ φησι φανῆναι τὸν μυσαρὸν Ὤάννην, τὸν Ἀννήδωτον, ἐκ τῆς ἐρυθρᾶς· (ὅτερ Ἀλέξανδρος προλαβὼν εἴρηκε φανῆναι τῷ πρώτῳ ἔτει· οὗτος δὲ μετὰ σάρους τεσσαράκοντα· ὁ δὲ Ἀβυδηνὸς¶ τὸν** δεύτερον Ἀννήδωτον μετὰ σάρους εἴκοσιν ἓξ·) εἶτα Μεγάλαρον†† ἐκ Παντιβίβλων πόλεως, βασιλεῦσαι δ' αὐτῶν σάρους ὀκτωκαίδεκα·

THIS is the history which Berossus has transmitted to us. He tells us that the first king was Alorus of Babylon, a Chaldæan: he reigned ten sari: and afterwards Alaparus, and Amelon who came from Pantibiblon: then Ammenon the Chaldæan, in whose time appeared the Musarus Oannes the Annedotus from the Erythræan sea. (But Alexander Polyhistor anticipating the event, has said that he appeared in the first year; but Apollodorus says that it was after forty sari; Abydenus, however, makes the second Annedotus appear after twenty-six sari.) Then succeeded Megalarus from the city of Pantibiblon; and he reigned eighteen sari: and after him Daonus the shepherd from Pantibiblon reigned ten

1) 2 3 4 5 6

* βασιλίων Go. † Χαλδαίων Go. ‡ Ἀλάσπαρον Go.
§ Almelon. Eu. Ar. || Παντιβίβλων A. ¶ Ἀβυδινὸς Vulg.
** τὸ Go. †† Amegalarus.

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καὶ μετὰ τοῦτον Δάωνον ποιμένα ἐκ Παντιβίβλων βασιλεῦσαι σάρους δέκα. κατὰ τοῦτον πάλιν φησὶ φανῆναι ἐκ τῆς ἐρυθρᾶς Ἀννήδωτον τέταρτον τὴν αὐτὴν τοῖς ἄνω ἔχοντα διάθεσιν καὶ τὴν ἰχθύος πρὸς ἀνθρώπους μίξιν. εἶτα ἄρξαι* Εὐεδώραχον† ἐκ Παντιβίβλων, καὶ βασιλεῦσαι σάρους ὀκτωκαιδεκα. ἐπὶ τούτου φησὶν ἄλλον φανῆναι ἐκ τῆς ἐρυθρᾶς θαλάσσης ὅμοιον κατὰ τὴν ἰχθύος πρὸς ἄνθρωπον μίξιν, ᾧ ὄνομα Ὠδάκων.‡ τούτους δέ φησι πάντας τὰ ὑπὸ Ὡάννου κεφαλαιωδῶς ρηθέντα κατὰ μέρος ἐξηγήσασθαι. περὶ τούτου Ἀβυδηνὸς οὐδὲν εἶπεν. εἶτα ἄρξαι Ἀμεμψινὸν Χαλδαῖον ἐκ Λαράγχων· βασιλεῦσαι δὲ αὐτὸν ὄγδοον σάρους δέκα. εἶτα ἄρξαι Ὠτιάρτην Χαλδαῖον ἐκ Λαράγχων, βασιλεῦσαι δὲ σάρους ἡ. Ὠτιάρτου δὲ τελευτήσαντος τὸν υἱὸν αὐτοῦ Ξίσουθρον βασιλεῦσαι σάρους ὀκτωκαίδεκα. ἐπὶ τούτου τὸν μέγαν κατάκλυσμόν φησι γεγενῆσθαι. ὡς γίνεσθαι ὁμοῦ πάντας βασιλεῖς δέκα, σάρους δὲ ἑκατὸν εἴκοσι.

sari; in his time (he says) appeared again from the Erythræan sea a fourth Annedotus, having the same form with those above, the shape of a fish blended with that of a man. Then reigned Euedorachus from Pantibiblon, for the term of eighteen sari; in his days there appeared another personage from the Erythræan sea like the former, having the same complicated form between a fish and a man, whose name was Odacon. (All these, says Apollodorus, related particularly and circumstantially whatever Oannes had informed them of: concerning these Abydenus has made no mention.) Then reigned Amempsinus, a Chaldæan from Laranchæ; and he being the eighth in order reigned ten sari. Then reigned Otiartes, a Chaldæan, from Laranchæ; and he reigned eight sari. And upon the death of Otiartes, his son Xisuthrus reigned eighteen sari: in his time happened the great deluge. So that the sum of all the kings is ten; and the term which they collectively reigned an hundred and twenty sari. —*Syncel. Chron.* 39.—*Euseb. Chron.* 5.

* ἦρξαι Go.
† Edoranchus Eu. Ar.—Εὐεδώρεσχον Go.
‡ ὀδάκων Go.—ὁ Δαγων Fab. Go. m.

BEROSSUS:

FROM ABYDENUS.

OF THE CHALDÆAN KINGS AND THE DELUGE.

ΧΑΛΔΑΙΩΝ μὲν τῆς σοφίης πέρι τοσαῦτα.

So much concerning the wisdom of the Chaldæans.

Βασιλεῦσαι δὲ τῆς χώρας πρῶτον λέγεται* Ἄλωρον, τὸν δὲ ὑπὲρ ἑωυτοῦ λόγον διαδοῦναι ὅτι μιν τοῦ λεῶ† ποιμένα ὁ θεὸς ἀποδείξαι. βασιλεῦσαι δὲ σάρους δέκα. σάρος δὲ ἐστιν ἑξακόσια καὶ τρισχίλια ἔτεα, νῆρος δὲ ἑξακόσια, σώσσος δὲ ἑξήκοντα.

It is said that the first king of the country was Alorus, and that he gave out a report that God had appointed him to be the Shepherd of the people: he reigned ten sari: now a sarus is esteemed to be three thousand six hundred years; a neros six hundred; and a sossus sixty.

Μετὰ δὲ τοῦτον Ἀλάπαρον ἄρξαι σάρους τρεῖς, μεθ' ὃν‡ Ἀμίλλαρος ἐκ πόλεως Παντιβίβλιος§ ἐβασίλευσε σάρους ιγ'. ἐφ' οὗ δεύτερον Ἀννήδωτον|| τὴν θάλασσαν ἀναδῦναι παραπλήσιον Ὠάννῃ¶ τὴν ἰδέαν ἡμιδαίμονα. μεθ' ὃν

After him Alaparus reigned three sari: to him succeeded Amillarus from the city of Pantibiblon, who reigned thirteen sari; in his time came up from the sea a second Annedotus, a semi-dæmon very similar in his form to Oannes: after Amillarus reigned Ammenon twelve sari,

* Sc. λέγων A.—λέχει Go.—λέγει Go. m.

† Sc. μὴν τοῦ λεῶς Go.

‡ ὧν Go.

§ Παντιβίβλου Sc.—Παυτιβίβλιος A.

|| Ἀννηδοτον Sc.

¶ Ὠάννην Go.

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Ἀμμένων ἐκ Παντιβίβλων ἦρξε* σάρους ιβ'. μεθ' ὃν Μεγάλαρος† ἐκ Παντιβίβλων ἦρξε σάρους ὀκτωκαίδεκα· εἶτα Δαὼς ποιμὴν ἐκ Παντιβίβλων ἐβασίλευσε σάρους δέκα, ἐφ' οὗ δ' διφυεῖς‡ γῆν ἐκ θαλάσσης ἀνέδυσαν, ὧν τὰ ὀνόματα ταῦτα, Εὐέδωκος, Ἐνευγαμος, Ἐνεύβουλος,§ Ἀνήμεντος. ἐπὶ δὲ τοῦ μετὰ ταῦτα Εὐεδωρέσχου|| Ἀνώδαφος. ¶ μεθ' ὃν** ἄλλοι τε†† ἦρξαν καὶ Σίσουθρος ἐπὶ τούτοις, ὡς τοὺς πάντας εἶναι βασιλεῖς δέκα, ὧν ὁ χρόνος τῆς βασιλείας συνῆξε σάρους ἑκατὸν εἴκοσι. καὶ περὶ τοῦ κατακλυσμοῦ παρόμοια μὲν, οὐκ ἀπαράλλακτα λέγει οὕτως· μετὰ Εὐεδώρεσχον ἄλλοι τινὲς ἦρξαν καὶ Σίσιθρος, ᾧ δὴ Κρόνος προσημαίνει μὲν ἔσεσθαι πλῆθος ὄμβρων Δεσίου‡‡ ιέ. §§ κελεύει δὲ πᾶν ὅ τι γραμμάτων ἦν ἐχόμενον ἐν Ἡλιουπόλει|||| τῇ ἐν Σιππάροισιν ¶¶ ἀποκρύψαι. Σίσιθρος δὲ ταῦτα ἐπιτελέα*** ποιήσας εὐθέως

who was of the city of Pantibiblon: then Megalarus of the same place reigned eighteen sari: then Daos, the shepherd, governed for the space of ten sari; he was of Pantibiblon; in his time four double-shaped personages came up out of the sea to land, whose names were Euedocus, Eneugamus, Eneuboulus, and Anementus: afterwards in the time of Euedoreschus appeared another Anodaphus. After these reigned other kings, and last of all Sisithrus: so that in the whole, the number amounted to ten kings, and the term of their reigns to an hundred and twenty sari. (And among other things not irrelative to the subject, he continues thus concerning the deluge:) After Euedoreschus some others reigned, and then Sisithrus. To him the deity Cronus foretold that on the fifteenth day of the month Desius there would be a deluge of rain: and he commanded him to deposit all the writings whatever which were in his possession, in the city of the Sun in Sippara. Sisithrus, when he had complied with these commands, sailed immediately to Armenia, and was presently in-

* μεθ' ὧν, with acc . . . . . ἦρξαι Go. throughout.
† Μεγάλανος A. ‡ διφυὴς Go. § Ἐνάβουλος Sc.
|| Ἀεδωρέσχου Sc. ¶ Ἀνῶ Δάφος Go. ** ὧν Go.—οὓς Go. m.
†† ἄλλοι τοὶ τὲ A.—ἄλλοι δύο τε Anon. Dind.
‡‡ Δαισίου Dind. §§ πέμπτῃ ἐπὶ δέκα Go.
|||| Ἡλίου πόλει Go. ¶¶ Σισπόροισιν Dind. *** ἔτη τελεα Go.

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ἐπ' Ἀρμενίης ἀνέπλωε, καὶ παραυτίκα μὲν* κατελάμβανε τὰ ἐκ τοῦ Θεοῦ. τρίτῃ δὲ ἡμερέῃ ἐπεὶ ὕων† ἐκόπασε, μετίει τῶν ὀρνίθων, πείρην‡ ποιεύμενος εἴ που γῆν ἴδοιεν τοῦ ὕδατος ἐκδῦσαν· αἱ δὲ ἐκδεκομένου σφέας πελάγεος ἀμφιχανέος ἀπορέουσαι § ὅκη καθορμίσονται || παρὰ τὸν Σίσιθρον, ὀπίσω κομίζονται, καὶ ἐπ' αὐτὴν¶ ἕτεραι.** ὡς δὲ τῇσι†† τρίτῃσιν ἐτύχεεν,‡‡ ἀπίκατο§§ γὰρ δὴ πηλοῦ κατάπλεοι τοὺς ταρσούς, Θεοί μιν|||| ἐξ ἀνθρώπων ἀφανίζουσι, τὸ δὲ πλοῖον ἐν Ἀρμενίῃ περίαπτα ξύλων ἀλεξιφάρμακα καὶ τοῖσιν ἐπιχωρίοις παρείχετο.

spired by God. Upon the third day after the cessation of the rain Sisithrus sent out birds, by way of experiment, that he might judge whether the flood had subsided. But the birds passing over an unbounded sea, without finding any place of rest, returned again to Sisithrus. This he repeated with other birds. And when upon the third trial he succeeded, for the birds then returned with their feet stained with mud, the gods translated him from among men. With respect to the vessel, which yet remains in Armenia, it is a custom of the inhabitants to form bracelets and amulets of its wood.—*Syncel. Chron.* 38.—*Euseb. Præp. Evan.* lib. 9.—*Euseb. Chron.* 5. 8.

OF THE TOWER OF BABEL.

Ἐντὶ δ' ¶¶ οἱ λέγουσι τοὺς πρώτους*** ἀνασχόντας ῥώμῃ τε καὶ μεγέθει χαυνωθέντας καὶ δὴ Θεῶν††† καταφρονήσαντας ἀμείνονας εἶναι τύρσιν ἠλίβατον ἀείρειν,‡‡‡ ἣ νῦν Βαβυλὼν ἐσ-

They say that the first inhabitants of the earth, glorying in their own strength and size, and despising the gods, undertook to raise a tower whose top should reach the sky, in the place in which Babylon now stands: but when it approached the heaven, the

* μὴν A.
† ἐπιτεύων A.—ἔπειτα, ὕων Go.
‡ πειρῆν A.
§ ἀπορρεούσαι A.
|| ὀκεῖκα θορμίσονται A.—ὅκηκα θορμίσονται Go.
¶ αὐτῆσι Go.
** ἑταῖραι A.
†† τισὶ A.
‡‡ ἔτνχε A.
§§ ἀπείκατο A.
|||| μὲν A.
¶¶ Sc.—Ἐν τῇ δὴ Go.
*** Sc. inserts ἐκ γῆς.
††† Θεῷ Go.
‡‡‡ ἀείζειν Go.

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τιν, ἤδη τε ἄσσον εἶναι τοῦ οὐρανοῦ. καὶ τοὺς ἀνέμους θεοῖσι βωθέοντας* ἀνατρέψαι περὶ αὐτοῖσι τὸ μηχάνημα, τοῦ δὴ τὰ ἐρείπια† λέγεσθαι Βαβυλῶνα. τέως δὲ ὄντας ὁμογλώσσους ἐκ θεῶν πολύθροον‡ φωνὴν ἐνέγκασθαι·§ μετὰ δὲ Κρόνῳ καὶ Τιτῆνι || συστῆναι πόλεμον. ὁ δὲ τόπος ἐν ᾧ πύργον ᾠκοδόμησαν, νῦν Βαβυλὼν καλεῖται, διὰ τὴν σύγχυσιν τοῦ περὶ τὴν διάλεκτον πρώτου ἐναγροῦς. Ἑβραῖοι γὰρ τὴν σύγχυσιν Βάβελ καλοῦσι.

winds assisted the gods, and overthrew the work upon its contrivers: and its ruins are said to be still at Babylon: and the gods introduced a diversity of tongues among men, who till that time had all spoken the same language: and a war arose between Cronus and Titan. The place in which they built the tower is now called Babylon, on account of the confusion of the tongues; for confusion is by the Hebrews called Babel. —*Euseb. Præp. Evan.* lib. 9.—*Syncel. Chron.* 44.—*Euseb. Chron.* 13.

* θεοὶ εἰβοθέοντας MSS.
† Sc.—ἐρίπια Go.
‡ Go. m.—πολύθρωον Go.—πολύθρουν Sc.
§ A.—ἐνάγκασαι Go.—ἐνείκασθαι Sc.
|| Sc.—τί τινι A.—Τιτᾶνι Go.

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BEROSSUS:

FROM JOSEPHUS, &c.*

OF ABRAHAM.

ΜΕΤΑ τὸν κατακλυσμὸν δεκάτῃ γενεᾷ, παρὰ Χαλδαίοις τις ἦν δίκαιος ἀνὴρ, καὶ μέγας, καὶ τὰ οὐράνια ἔμπειρος.

After the deluge, in the tenth generation, was a certain man among the Chaldæans renowned for his justice and great exploits, and for his skill in the celestial sciences.—*Euseb. Præp. Evan.* lib. 9.

OF NABONASAR.

Ἀπὸ δὲ Ναβονασάρου τοὺς χρόνους τῆς τῶν ἀστέρων κινήσεως Χαλδαῖοι ἠκρίβωσαν, καὶ ἀπὸ Χαλδαίων οἱ παρ' Ἕλλησι μαθηματικοὶ λαβόντες· ἐπειδὴ Ναβόνασαρος συναγαγὼν τὰς πράξεις τῶν πρὸ αὐτοῦ βασιλέων, ἠφάνι-

From the reign of Nabonasar only are the Chaldæans (from whom the Greek mathematicians copy) accurately acquainted with the heavenly motions: for Nabonasar collected all the mementos of the kings prior to himself, and destroyed them, that the enumeration of the Chaldæan kings

* The various readings to some of the following extracts would, if they were all given, exceed the text in size. I have selected those which appear to be most material.

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σεν, ὅπως ἀπ' αὐτοῦ ἡ καταρίθμησις γίνεται τῶν Χαλδαίων βασιλέων.

might commence with him.—*Syncel. Chron.* 207.

OF THE DESTRUCTION OF THE JEWISH TEMPLE.

Τιὰ τρόπον πέμψας ἐπὶ τὴν Αἴγυπτον καὶ ἐπὶ τὴν ἡμετέραν γῆν τὸν υἱὸν τὸν ἑαυτοῦ Ναβουχοδονόσορον μετὰ πολλῆς δυνάμεως, ἐπείδηπερ ἀφεστῶτας αὐτοὺς ἐπύθετο πάντων ἐκράτησε, καὶ τὸν ναὸν ἐνέπρησε τὸν ἐν Ἱεροσολύμοις, ὅλως τε πάντα τὸν παρ' ἡμῶν λαὸν ἀναστήσας, εἰς Βαβυλῶνα μετῴκισεν. συνέβη δὲ καὶ τὴν πόλιν ἐρημωθῆναι χρόνον ἐτῶν ἑβδομήκοντα, μέχρι Κύρου τοῦ Περσῶν βασιλέως. κρατῆσαι δὲ (φησὶ) τὸν Βαβυλώνιον Αἰγύπτου, Συρίας, Φοινίκης, Ἀραβίας, πάντας δὲ ὑπερβαλλόμενον* ταῖς πράξεσι τοὺς πρὸ αὐτοῦ Χαλδαίων καὶ Βαβυλωνίων βεβασιλευκότας.

He (Nabopollasar) sent his son Nabuchodonosor with a great army against Egypt, and against Judea, upon his being informed that they had revolted from him; and by that means he subdued them all, and set fire to the temple that was at Jerusalem; and removed our people entirely out of their own country, and transferred them to Babylon, and our city remained in a state of desolation during the interval of seventy years, until the days of Cyrus king of Persia. (He then says, that) this Babylonian king conquered Egypt, and Syria, and Phœnicia, and Arabia, and exceeded in his exploits all that had reigned before him in Babylon and Chaldæa. —*Joseph. contr. Appion.* lib. 1. c. 19.

OF NEBUCHADNEZZAR.

Ἀκούσας δὲ ὁ πατὴρ αὐτοῦ Ναβοπολλάσαρος,† ὅτι ὁ τεταγμένος σατράπης ἔντε‡

When Nabopollasar his (Nabuchodonosor's) father, heard that the governor, whom he had set over Egypt,

* ὑπερβαλόμενον MSS.

† Hud. m.—Ναβολάσσαρος Hud. from MSS. ‡ ἐν τῇ Go.

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Αἰγύπτῳ καὶ τοῖς περὶ τὴν Συρίαν τὴν Κοίλην καὶ τὴν Φοινίκην τόποις ἀποστάτης γέγονεν, οὐ δυνάμενος αὐτὸς ἔτι κακοπαθεῖν, συστήσας τῷ υἱῷ Ναβουχοδονοσόρῳ* ὄντι ἔτι ἐν ἡλικίᾳ‡ μέρη τινὰ τῆς δυνάμεως, ἐξέπεμψεν ἐπ' αὐτόν.|| συμμίξας δὲ Ναβουχοδονόσορος τῷ ἀποστάτῃ, καὶ παραταξάμενος, αὐτοῦ τε ἐκυρίευσεν, καὶ τὴν χώραν ἐξ ἀρχῆς¶ ὑπὸ τὴν αὐτοῦ βασιλείαν ἐποίησεν. τῷ δὲ πατρὶ αὐτοῦ συνέβη Ναβοπολλασάρῳ, κατὰ τοῦτον τὸν καιρὸν ἀῤῥωςήσαντι, ἐν τῇ Βαβυλωνίων πόλει μεταλλάξαι τὸν βίον, ἔτη θεβασιλευκότι εἴκοσιν ἐννέα.**

and the provinces of Cœlesyria and Phœnicia, had revolted, he was determined to punish his delinquencies, and for that purpose entrusted part of his army to his son Nabuchodonosor, who was then of mature age, † and sent him forth against the rebel: and Nabuchodonosor engaged and overcame him, and reduced the country again under his dominion. And it came to pass that his father, Nabopollasar, was seised with a disorder which proved fatal, and he died in the city of Babylon, after he had reigned nine and twenty years.

Αἰσθόμενος δὲ μετ' οὐ πολὺ τὴν τοῦ πατρὸς τελευτὴν Ναβουχοδονόσορος, καταστήσας τὰ κατὰ τὴν Αἴγυπτον πράγματα καὶ τὴν λοιπὴν χώραν, καὶ τοὺς αἰχμαλώτους Ἰουδαίων τε καὶ Φοινίκων καὶ Σύρων καὶ τῶν κατὰ τὴν Αἴγυπτον ἐθνῶν συντάξας τισὶ τῶν φίλων, μετὰ βαρυτάτης†† δυνάμεως καὶ τῆς λοι-

Nabuchodonosor, as soon as he had received intelligence of his father's death, set in order the affairs of Egypt and the other countries, and committed to some of his faithful officers the captives he had taken from the Jews, and Phœnicians, and Syrians, and the nations belonging to Egypt, that they might conduct them with that part of the forces which had heavy armour, together with the

* Ναβουκοδροσόρῳ Dind.—Ναβουχοδονοσόρῳ Go.—Nabucodrossorus Eu. Ar.—Ναβοκοδροσόρῳ A.—B.

† Lat.—Fab.—but a youth—Qy.

‡ Sync. omits this passage.

|| αὐτῶν Go.

¶ ἐξαῦθις Eu.

** ἴ. Jos. in Orig.

†† τῆς Jos. in Orig.

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πῆς ὠφελείας ἀνακομίζειν εἰς τὴν Βαβυλωνίαν, αὐτὸς ὁρμήσας* ὀλιγοστὸς παρεγένετο διὰ τῆς ἐρήμου εἰς Βαβυλῶνα. καταλαβὼν δὲ τὰ πράγματα διοικούμενα ὑπὸ Χαλδαίων, καὶ διατηρουμένην τὴν βασιλείαν ὑπὸ τοῦ βελτίστου αὐτῶν, κυριεύσας ἐξ ὁλοκλήρου† τῆς πατρικῆς ἀρχῆς. Τοῖς μὲν αἰχμαλώτοις παραγενόμενος συνέταξεν αὐτῶν ἀποικίας ἐν τοῖς ἐπιτηδειοτάτοις τῆς Βαβυλωνίας τόποις ἀποδεῖξαι, αὐτὸς δὲ ἀπὸ τῶν ἐκ τοῦ πολέμου λαφύρων, τό τε Βήλου ἱερὸν καὶ τὰ λοιπὰ κοσμήσας φιλοτίμως. Τήν τε ὑπάρχουσαν ἐξ ἀρχῆς πόλιν, καὶ ἑτέραν ἔξωθεν προσχαρισάμενος καὶ ἀνακαινήσας‡ πρὸς τὸ μηκέτι δυνάσθαι τοὺς πολιορκοῦντας τὸν ποταμὸν ἀναστρέφοντας ἐπὶ τὴν πόλιν κατασκευάζειν, ὑπερεβάλετο τρεῖς μὲν τῆς ἔνδον πόλεως περιβόλους, τρεῖς δὲ τῆς ἔξω τούτων, τοὺς μὲν ἐξ ὀπτῆς πλίνθου καὶ ἀσφάλτου, τοὺς δὲ ἐξ αὐτῆς τῆς πλίνθου. Καὶ τειχίσας ἀξιολόγως τὴν πόλιν, καὶ τοὺς πυλῶνας κοσμήσας ἱεροπρεπῶς, προσκατεσκεύα-

rest of his baggage, to Babylonia: in the mean time with a few attendants he hastily crossed the desert to Babylon. When he arrived there he found that his affairs had been faithfully conducted by the Chaldæans, and that the principal person among them had preserved the kingdom for him: and he accordingly obtained possession of all his father's dominions. And he distributed the captives in colonies in the most proper places of Babylonia: and adorned the temple of Belus, and the other temples, in a sumptuous and pious manner, out of the spoils which he had taken in this war. He also rebuilt the old city, and added another to it on the outside, and so far completed Babylon, that none, who might besiege it afterwards, should have it in their power to divert the river, so as to facilitate an entrance into it: and he effected this by building three walls about the inner city, and three about the outer. Some of these walls he built of burnt brick and bitumen, and some of brick only. When he had thus admirably fortified the city, and had magnificently adorned the gates, he added also a new palace to those in which his forefathers had dwelt, adjoining them, but exceeding them in height and splendor.

* ὁρμίσας A.

† ὁλοκλήρως Go.

‡ ἀναγκάσας Vulg.—ἀνακαινίσας Dind.

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κεν τοῖς πατρικοῖς βασιλείοις ἕτερα βασίλεια ἐχόμενα ἐκείνων, ὑπεραίροντα ἀνάστημα καὶ τὴν πολλὴν τελυτέλειαν. Μακρὸν* δ' ἴσως ἔσται ἐάν τις ἐξηγῆται, πλὴν ὄντα γε εἰς† ὑπερβολὴν ὡς μεγάλα καὶ ὑπερήφανα, συνετελέσθη ἡμέραις δεκαπέντε. ἐν δὲ τοῖς βασιλείοις τούτοις ἀναλήμματα‡ λίθινα ὑψηλὰ ἀνῳκοδομήσας, καὶ τὴν ὄψιν ἀποδοὺς ὁμοιοτάτην τοῖς ὄρεσι, καταφυτεύσας δένδρεσι παντοδαποῖς ἐξειργάσατο, καὶ κατασκευάσας τὸν καλούμενον κρεμαστὸν παράδεισον, διὰ τὸ τὴν γυναῖκα αὐτοῦ ἐπιθυμεῖν τῆς ὀρείας διαθέσεως, τεθραμμένην ἐν τοῖς κατὰ τὴν Μηδίαν§ τόποις.

Any attempt to describe it would be tedious: yet notwithstanding its prodigious size and magnificence it was finished within fifteen days. In this palace he erected very high walks, supported by stone pillars; and by planting what was called a pensile paradise, and replenishing it with all sorts of trees, he rendered the prospect an exact resemblance of a mountainous country. This he did to gratify his queen, because she had been brought up in Media, and was fond of a mountainous situation.—*Joseph. contr. Appion.* lib. 1. c. 19.—*Syncel. Chron.* 220.—*Euseb. Præp. Evan.* lib. 9.

OF THE CHALDÆAN KINGS AFTER NEBUCHADNEZZAR.

Ναβουχοδονόσορος μὲν οὖν μετὰ τὸ ἀρξάσθαι τοῦ προειρημένου τείχους, ἐμπεσὼν εἰς ἀῤῥωστίαν, μετηλλάξατο τὸν βίον, βεβασιλευκὼς ἔτη τεσσαρακοντατρία. τῆς δὲ βασιλείας κύριος ἐγένετο ὁ υἱὸς

Nabuchodonosor, whilst he was engaged in building the above-mentioned wall, fell sick, and died after he had reigned forty-three years; whereupon his son Evilmerodachus succeeded him in his kingdom. His government however was conducted in an

* B. Dind.—μακρὰ Hud.—μικρὸν Go.
† Dind. and others omit γε εἰς.
‡ ἀναλήματα Vulg.
§ Μήδειαν Dind.

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αὐτοῦ Εὐειλμαράδουχος.* οὗτος προστὰς τῶν προγμάτων ἀνόμως καὶ ἀσελγῶς ἐπιβουλευθεὶς ὑπὸ τοῦ τὴν ἀδελφὴν ἔχοντος αὐτοῦ Νηριγλισσοόρου † ἀνῃρέθη, βασιλεύσας ἔτη δύο.

illegal and improper manner, and he fell a victim to a conspiracy which was formed against his life by Neriglissoorus, his sister's husband, after he had reigned about two years.

Μετὰ δὲ τὸ ἀναιρεθῆναι τοῦτον, διαδεξάμενος τὴν ἀρχὴν ὁ ἐπιβουλεύσας αὐτῷ Νηριγλισσόορος, ἐβασίλευσεν ἔτη τέσσαρα.

Upon his death Neriglissoorus, the chief of the conspirators, obtained possession of the kingdom, and reigned four years.

Τούτου υἱὸς Λαβοροσοάρχοδος ‡ ἐκυρίευσε μὲν τῆς βασιλείας παῖς ὢν μῆνας ἐννέα· ἐπιβουλευθεὶς δὲ, διὰ τὸ πολλὰ ἐμφαίνειν κακοήθη, ὑπὸ τῶν φίλων ἀπετυμπανίσθη.

He was succeeded by his son Laborosoarchodus who was but a child, and reigned nine months; for his misconduct he was seized by conspirators, and put to death by torture.

Ἀπολομένου δὲ τούτου, συνέλθοντες οἱ ἐπιβουλεύσαντες αὐτῷ, κοινῇ τὴν βασιλείαν περιέθηκαν Ναβοννήδῳ § τινὶ τῶν ἐκ Βαβυλῶνος, ὄντι ἐκ τῆς αὐτῆς ἐπισυστάσεως. || ἐπὶ τούτου τὰ περὶ τὸν ποταμὸν τείχη τῆς Βαβυλωνίων πόλεως, ἐξ ὀπτῆς πλίνθου καὶ ἀσφάλτου κατεκοσμήθη.

After his death, the conspirators assembled, and by common consent placed the crown upon the head of Nabonnedus, a man of Babylon, and one of the leaders of the insurrection. It was in his reign that the walls of the city of Babylon which defend the banks of the river were curiously built with burnt brick and bitumen.

Οὔσης δὲ τῆς βασιλείας αὐτοῦ ἐν τῷ ἑπτακαιδεκάτῳ ἔτει, προεξεληλυθὼς ¶ Κῦρος

In the seventeenth year of the reign of Nabonnedus, Cyrus came out of Persia with a great army, and having

* Εὐιλμαλούρουκος Eu.

† Νηριγλισάρου Eu.

‡ Λαβοροσάρσαχος Al.—Χαβαεσσοαρᾶχος Eu.

§ Ναυονίδῳ MS. El.—Ναβονίδῳ Eu.

|| Eu. Hud.—ἐπιστάσεως Vulg.

¶ προσεληλυθὼς Eu.—εξεληλυθως Syn.

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ἐκ τῆς Περσίδος μετὰ δυνάμεως πολλῆς, καὶ καταστρεψάμενος τὴν λοιπὴν Ἀσίαν* πᾶσαν, ὥρμησεν ἐπὶ τῆς Βαβυλωνίας. αἰσθόμενος δὲ Ναβόννηδος τὴν ἔφοδον αὐτοῦ, ἀπαντήσας μετὰ τῆς δυνάμεως καὶ παραταξάμενος, ἡττηθεὶς τῇ μαχῇ καὶ φυγὼν ὀλιγοστὸς, συνεκλείσθη εἰς τὴν Βορσιππηνῶν πόλιν. Κῦρος δὲ Βαβυλῶνα καταλαβόμενος, καὶ συντάξας τὰ ἔξω τῆς πόλεως τείχη κατασκάψαι, διὰ τὸ λίαν αὐτῷ πραγματικὴν καὶ δυσάλωτον φανῆναι τὴν πόλιν. Ἀνέζευξεν ἐπὶ Βόρσιππον, ἐκπολιορκήσων τὸν Ναβόννηδον. τοῦ δὲ Ναβοννήδου οὐχ ὑπομείναντος τὴν πολιορκίαν, ἀλλ' ἐγχειρήσαντος αὐτὸν, πρότερον χρησάμενος Κῦρος φιλανθρώπως, καὶ δοὺς οἰκητήριον αὐτῷ Καρμανίαν, ἐξέπεμψεν ἐκ τῆς Βαβυλωνίας. Ναβόννηδος μὲν οὖν, τὸ λοιπὸν τοῦ χρόνου διαγενόμενος ἐν ἐκείνῃ τῇ χώρᾳ, κατέστρεψε τὸν βίον.

conquered all the rest of Asia, advanced hastily into the country of Babylonia. As soon as Nabonnedus perceived he was advancing to attack him, he assembled his forces and opposed him, but was defeated, and fled with a few of his adherents, and was shut up in the city of Borsippus. Upon this Cyrus took Babylon, and gave orders that the outer walls should be demolished, because the city appeared of such strength as to render a siege almost impracticable. From thence he marched to Borsippus, to besiege Nabonnedus: but Nabonnedus delivered himself into his hands without holding out the place: he was therefore kindly treated by Cyrus, who provided him with an establishment in Carmania, but sent him out of Babylonia. Nabonnedus accordingly spent the remainder of his life in that country, where he died.—*Joseph. contr. App.* lib. 1. c. 20.—*Euseb. Præp. Evan.* lib. 9.

OF THE FEAST OF SACEA.

Βήρωσσος δὲ ἐν πρώτῳ Βαβυλωνιακῶν, τῷ Λωῷ, φησὶ,

Berossus, in the first book of his Babylonian history, says; That in the

* Βασιλείαν ἅπασαν Eu.

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μῆνι ἑνδεκάτῳ ἄγεσθαι ἑορτὴν Σακέας προσαγορευομένην ἐν Βαβυλῶνι ἐπὶ ἡμέρας πέντε, ἐν αἷς ἔθος εἶναι ἄρχεσθαι τοὺς δεσπότας ὑπὸ τῶν οἰκέτων, ἀφηγεῖσθαι τε τῆς οἰκίας ἕνα αὐτῶν ἐνδεδυκότα στολὴν ὁμοίαν τῇ βασιλικῇ, ὃν καλεῖσθαι Ζωγανήν.

eleventh month, called Loos, is celebrated in Babylon the feast of Sacea for five days, in which it is the custom that the masters should obey their domestics, one of whom is led round the house, clothed in a royal garment, and him they call Zoganes.—*Athenæus*, lib. 14.

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MEGASTHENES:

FROM ABYDENUS.

OF NEBUCHADNEZZAR.

ΑΒΥΔΗΝΟΣ ἐν τῇ Ἀσσυρίων γραφῇ, Μεγασθένης δέ φησι. Ναβουκοδρόσορον Ἡρακλέος * ἀλκιμώτερον γεγονότα ἐπί τε Λιβύην καὶ Ἰβηρίην στρατεῦσαι· ταύτας δέ χειρωσάμενον ἀπόδασμον αὐτέων εἰς τὰ δεξιὰ τοῦ πόντου κατοικίσαι. Μετὰ δὲ λέγεται πρὸς Χαλδαίων, ὡς ἀναβὰς ἐπὶ τὰ βασιλήϊα κατασχεθείη θεῷ ὀτεῳ δη. † φθεγξάμενος δὲ εἶπεν οὕτως. "Ἐγὼ Ναβουκοδρόσορος, ὦ Βαβυλώνιοι, τὴν μέλλουσαν ὑμῖν προαγγέλλω συμφορὴν, τὴν οὔτε Βῆλος ἐμὸς πρόγονος, οὔτε βασίλεια Βήλτις ἀποτρέψαι μοίρας πεῖσαι σθενοῦσι.‡ ἥξει Πέρσης ἡμίονος τοῖσιν ὑμετέροισι δαίμοσι χρεώμενος συμμάχοι-

ABYDENUS, in his history of the Assyrians, has preserved the following fragment of Megasthenes, who says: That Nabucodrosorus, having become more powerful than Hercules, invaded Libya and Iberia, and when he had rendered them tributary, he extended his conquests over the inhabitants of the shores upon the right of the sea. It is moreover related by the Chaldæans, that as he went up into his palace he was possessed by some god; and he cried out and said: "Oh! Babylonians, I, Nabucodrosorus, foretel unto you a calamity which must shortly come to pass, which neither Belus my ancestor, nor his queen Beltis, have power to persuade the Fates to turn away. A Persian mule shall come, and by the assistance of your gods shall impose upon

* Ἡρακλίως Eu.

‡ Sc.—ἀσθενοῦσιν Eu.

† Sc—θεῷ. ὅτε ὥθη, Eu.

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σιν· ἐπάξει δὲ δουλοσύνην. οὗ δὴ συναίτιος ἔσται Μῆδος τὸ Ἀσσύριον αὔχημα. ὡς εἴθε μὲν πρόσθεν, ἢ δοῦναι τοὺς πολήτας, χάρυβδίν τινα ἢ θάλασσαν εἰσδεξαμένην αἴσιτῶσαι πρόρριζον, ἢ μὲν ἄλλας ὁδοὺς στραφέντα φέρεσθαι διὰ τῆς ἐρήμου, ἵνα οὔτε ἄστεα, οὔτε πάτος ἀνθρώπων, θῆρες δὲ νόμον ἔχουσι, καὶ ὄρνιθες πλάζονται, ἔν τε πέτρησι καὶ χαράδρῃσι μοῦνον ἀλώμενον· ἐμέ τε πρὶν ἐς* νόον βαλέσθαι ταῦτα, τέλεος ἀμαίνοντος κυρῆσαι."

Ὁ μὲν θεσπίσας παράχρημα ἠφάνισται. ὁ δὲ υἱὸς αὐτοῦ Εὐιλμαλούρουχος ἐβασίλευσε· τὸν δὲ ὁ κηδεστὴς ἀποκτείνας Νηριγλισάρης, λεῖπε παῖδα Λαβασσοάρασκον. τούτου δὲ ἀποθανόντος βιαίῳ μόρῳ, Ναβαννίδοχον ἀποδείκνυσι βασιλέα, προσήκοντά οἱ οὐδέν. τῷ δὲ Κῦρος ἑλὼν Βαβυλῶνα Καρμανίης ἡγεμονίην δωρέεται.

(Καὶ περὶ τοῦ κτίσαι δὲ τὸν Ναβουχοδονόσορ τὴν Βαβυλῶνα, ὁ αὐτὸς ταῦτα γράφει·) λέγεται δὲ πάντα μὲν ἐξ ἀρχῆς ὕδωρ εἶναι, θάλασσαν καλεομένην. Βῆλον δὲ σφέα παῦσαι, χώρην ἑκάστῳ ἀποπείμαντα, καὶ Βαβυλῶνα

you the yoke of slavery: the author of which shall be a Mede, the vain glory of Assyria. Before he should thus betray my subjects, Oh! that some sea or whirlpool might receive him, and his memory be blotted out for ever; or that he might be cast out to wander through some desert, where there are neither cities nor the trace of men, a solitary exile among rocks and caverns where beasts and birds alone abide. But for me, before he shall have conceived these mischiefs in his mind, a happier end will be provided."

When he had thus prophesied, he expired: and was succeeded by his son Evilmaluruchus, who was slain by his kinsman Neriglisares: and Neriglisares left Labassoarascus his son: and when he also had suffered death by violence, they crowned Nabannidochus, who had no connexion with the royal family; and in his reign Cyrus took Babylon, and granted him a principality in Carmania.

And concerning the rebuilding of Babylon by Nabuchodonosor, he writes thus: It is said that from the beginning all things were water, called the sea: that Belus caused this state of things to cease, and appointed to each its proper place: and he surrounded Babylon with a wall: but in process

* εἰς Eu.

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τείχει περιβαλεῖν· τῷ χρόνῳ δὲ τῷ ὑκνευμένῳ ἀφανισθῆναι. τειχίσαι δὲ αὖθις Ναβουχοδονόσορον τὸ μέχρι τῆς Μακεδονίων ἀρχῆς διαμεῖναν ἐὸν χαλκόπυλον. Καὶ μετ' ἕτερα φιλέγει, Ναβουχοδονόσορος δὲ διαδεξάμενος τὴν ἀρχὴν, Βαβυλῶνα μὲν ἐτείχισε τριπλῷ περιβόλῳ, ἐν πεντεκαίδεκα ἡμέρῃσι, τὸν τε Ἀρμακάλην ποταμὸν ἐξήγαγεν, ἐόντα κέρας Εὐφρητέω, τόν τε Ἀκράκανον.* ὑπὲρ δὲ τῆς Σιππαρηνῶν πόλιος, λάκκον ὀρυξάμενος, περίμετρον μὲν τεσσαράκοντα παρασαγγέων, βάθος δ' ὀργυιῶν εἴκοσι, πύλας ἐπέστησεν, τὰς ἀνοίγοντες ἄρδεσκον τὸ πεδίον· καλέουσι δ' αὐτὰς Ἐχετογνωμόνας.† ἐπετείχισε δὲ καὶ τῆς Ἐρυθρῆς θαλάσσης τὴν ἐπίκλυσιν, καὶ Τερηδόνα πόλιν ἔκτισεν, κατὰ τὰς Ἀράβων εἰσβολάς· τά τε βασιλήϊα δένδροις ἤσκησε, κρημαστοὺς παραδείσους ὀνομάσας.

of time this wall disappeared: and Nabuchodonosor walled it in again, and it remained so with its brazen gates until the time of the Macedonian conquest. And after other things he says: Nabuchodonosor having succeeded to the kingdom, built the walls of Babylon in a triple circuit in fifteen days; and he turned the river Armacale, a branch of the Euphrates, and the Acracanus: and above the city of Sippara he dug a receptacle for the waters, whose perimeter was forty parasangs, and whose depth was twenty cubits; and he placed gates at the entrance thereof, by opening which they irrigated the plains, and these they call Echetognomones (sluices): and he constructed dykes against the irruptions of the Erythræan sea, and built the city of Teredon to check the incursions of the Arabs; and he adorned the palaces with trees, calling them hanging gardens.—*Euseb. Præp. Evan.* lib. 10.—*Euseb. Chron.* 49.

* Eu. Ar. translates Ἀκράκανον, puteum, joining it with the succeeding paragraph.

† Eu. Ar. adds—quasi quandam voluntatem et affectum ex semetipsis habuissent.—Self-acting sluices.

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SUPPLEMENTAL

FRAGMENTS AND EXTRACTS

ILLUSTRATIVE OF THE

CHALDÆAN HISTORY.

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CHALDÆAN FRAGMENTS.

OF THE ARK:

FROM NICOLAUS DAMASCENUS.*

ΕΣΤΙΝ ὑπὲρ τὴν Μινυάδα μέγα ὄρος κατὰ τὴν Ἀρμενίαν, Βάρις † λεγόμενον· εἰς ὃ πολλοὺς συμφυγόντας ἐπὶ τοῦ κατακλυσμοῦ λόγος ἔχει περισωθῆναι, καί τινα ἐπὶ λάρναχος ὀχούμενον ἐπὶ τὴν ἀκρώρειαν οἰκεῖλαι,‡ καὶ τὰ λείψανα τῶν ξύλων ἐπὶ πολὺ σωθῆναι. γένοιτο δ' ἂν οὗτος, ὃν τινα καὶ Μωυσῆς § ἀνέγραψεν ὁ Ἰουδαίων νομοθέτης.

THERE is above Minyas in the land of Armenia a very great mountain which is called Baris; to which, it is said, that many persons retreated at the time of the deluge, and were saved; and that one in particular was carried thither in an ark, and was landed on its summit, and that the remains of the vessel were long preserved upon the mountain. Perhaps this was the same individual of whom Moses the legislator of the Jews has made mention.—*Jos. Ant. Jud.* I. 3. —*Euseb. Præp. Evan.* 9.

* Nicolaus Damascenus, a writer of Damascus about the age of Augustus. His fragments have been republished by Orellius. Leipzig.

† Baris signifies a ship. Walknaer's dissertation upon the word Baris may be found in the Preface to Valpy's edition of Stephans Thesaurus, p. 322. Epiphanius styles the mountain Lubar one of the mountains of Ararat; the Zendavesta calls it Albordi.

‡ οἰκεῖλαι Eu. § Μωσῆς Eu.

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OF THE DISPERSION:

FROM HESTIÆUS.

ΤΩΝ δὲ ἱερέων τοὺς διασωθέντας τὰ τοῦ Ἐνυαλίου Διὸς ἱερώματα λαβόντας εἰς Σεναὰρ τῆς Βαβυλωνίας ἐλθεῖν. Σκίδνανται δὴ τὸ λοιπὸν ἐντεῦθεν ὑπὸ τῆς ἀλλογλωσσίας* τὰς ἀποικίας ποιησάμενοι πανταχοῦ· καὶ γῆν ἕκαστοι κατελάμβανον τὴν ἐντυγχάνουσαν, καὶ εἰς ἣν αὐτοὺς ἦγεν ὁ Θεός.

The priests who escaped took with them the implements of the worship of the Enyalian Jove, and came to Senaar in Babylonia. But they were again driven from thence by the introduction of a diversity of tongues: upon which they founded colonies in various parts, each settling in such situations as chance or the direction of God led them to occupy.—*Jos. Ant. Jud.* I. c. 4.—*Euseb. Præp. Evan.* 9.

OF THE TOWER OF BABEL:

FROM ALEXANDER POLYHISTOR.

ΣΙΒΥΛΛΑ δέ φησιν, ὁμοφώνων ὄντων πάντων ἀνθρώπων, τινὰς τούτων πύργον ὑπερμεγέθη οἰκοδομῆσαι, ὅπως εἰς τὸν οὐ-

The Sibyl says: That when all men formerly spoke the same language; some among them undertook to erect a large and lofty tower, that they

* ὁμογλωσσίας τὰς συνοικίας Eu. which is preferred by Bryant, who translates it, "And mankind being as yet all of one language made their settlements in various parts, &c."—Bochart proposes πολυγλωσσίας. I see no necessity for rejecting the original.

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ρανὸν ἀναβῶσι. τοῦ δὲ θεοῦ ἀνέμους ἐμφυσήσαντος ἀνατρέψαι αὐτοὺς, καὶ ἰδίαν ἑκάστῳ φωνὴν δοῦναι, διὸ δὴ Βαβυλῶνα τὴν πόλιν κληθῆναι. μετὰ δὲ τὸν κατακλυσμὸν Τιτᾶνα καὶ Προμηθέα γενέσθαι.

might climb up into heaven. But God* sending forth a whirlwind, confounded their design, and gave to each tribe a particular language of its own: which is the reason that the name of that city is Babylon. After the deluge lived Titan and Prometheus; when Titan undertook a war against Cronus.†—*Sync.* 44.—*Jos. Ant. Jud.* I. c. 4.—*Eus. Præp. Evan.* 9.

OF THE TOWER AND TITANIAN WAR:

FROM THE SIBYLLINE ORACLES.‡

ΑΛΛ' ὁπόταν μεγάλοιο θεοῦ τελέωνται ἀπειλαὶ,
Ἅς ποτ' ἐπηπείλησε βροτοῖς οἱ πύργον ἔτευξαν,
Χώρῃ ἐν Ἀσσυρίῃ ἁμόφωνοι δ' ἦσαν ἅπαντες,

But when the judgments of the Almighty God
Were ripe for execution; when the Tower
Rose to the skies upon Assyria's plain,

* In the Armenian "Deus autem omnipotens," which agrees with the text of the Sibylline verses in the following page. Josephus and Eusebius have the plural θεοὶ, Gods.

† The last paragraph is not in the Greek copies, but the Armenian is as follows:—"Post diluvium autem Titan et Prometheus exstiterunt; ubi quidem Titan adversus Cronum (scil. Saturnum) bellum movebat."

‡ The translation is from the fourth volume of Bryant's Mythology, who has the following remarks upon the fragment.—"It has been borrowed by some Hellenistic Jew, or Gnostic, and inserted amid a deal of trash of his own composing. The superior antiquity of that part which I have laid before the reader, is plain from its being mentioned by Josephus. Some lines are likewise quoted by Athenagoras, and Theophilus Antiochenus. But there are passages afterwards which relate to circumstances of late date; such as were in time much inferior to the age of Athenagoras; and still farther removed from the æra of Josephus."

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Καὶ βούλοντ' ἀναβῆν' εἰς οὐρανὸν ἀστερόεντα,
Αὐτίκα ἀθάνατος (μεγάλην ἐπέθηκεν ἀνάγκην)*
Πνεύμασιν. αὐτὰρ ἔπειτ' ἄνεμοι μέγαν ὑψόθι πύργον
Ῥίψαν, καὶ θνητοῖσιν ἐπ' ἀλλήλοις ἔριν ὦρσαν,
Τοὔνεκά τοι Βαβυλῶνα βροτοὶ τόλει οὔνομ' ἔθεντο.
Αὐτὰρ ἐπεὶ πύργος τ' ἔπεσε, γλῶσσαί τ' ἀνθρώπων
Παντοδαπαῖς φωναῖσι διέστρεφον, αὐτὰρ ἅπασα
Γαῖα βροτῶν πληροῦτο μεριζομένων βασιλήων.

And all mankind one language only knew:
A dread commission from on high was given
To the fell whirlwinds, which with dire alarms
Beat on the Tower, and to its lowest base
Shook it convulsed. And now all intercourse,
By some occult and overruling power,
Ceased among men: by utterance they strove
Perplexed and anxious to disclose their mind;
But their lip failed them; and in lieu of words
Produced a painful babbling sound: the place
Was thence called Babel; by th' apostate crew
Named from the event. Then severed far away
They sped uncertain into realms unknown:
Thus kingdoms rose; and the glad world was filled.

She then mentions Cronus, Titan, and Jäpetus, as the three sons of the patriarch governing the world in the tenth generation after the deluge, thus,

Καὶ τότε δὴ δεκάτη γενεὴ μερόπων ἀνθρώπων
Ἐξ οὗπερ κατακλυσμὸς ἐπὶ προτέρους γένετ' ἄνδρας,
Καὶ βασίλευσε Κρόνος, καὶ Τιτᾶν, Ἰαπετός τε,

The triple division of the earth is afterwards mentioned, over which each of the patriarchs ruled in peace.

Τρίσσαι δὴ μέριδες γαίης κατὰ κλῆρον ἑκάστου,

* Omitted in Gallæus; Bryant inserts it.

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Καὶ βασίλευσεν ἕκαστος ἐχὼν μέρος, οὐδὲ μάχοντο*

Then the death of Noah, and lastly the war between Cronus and Titan.

Καὶ μαχέσαντο Κρόνος Τιτᾶν τε πρὸς αὐτούς.

. . . . . .

OF SCYTHISM AND HELLENISM.

FROM EPIPHANIUS.*

ΠΡΩΤΟΝ μὲν αἱ τῶν αἱρέσεων πασῶν μητέρες τε καὶ πρωτότυποι καὶ ὀνομασίαι, ἐξ ὧν μητέρες πέντε αἱ ἄλλαι ἐφύησαν, καὶ εἰσὶν αὗται πρῶται τέσσαρες.

Πρώτη, Βαρβαρισμός, ἥ τις καθ' ἑαυτήν ἐστι, διαρχέσασα ἀφ' ἡμερῶν τοῦ Ἀδὰμ ἐπὶ δέκα γενεὰς, ἕως τοῦ Νῶε. Βαρβαρισμὸς δὲ κέκληται, ἀπὸ τοῦ μὴ τοὺς ἀνθρώπους ἀρχηγόν τινα ἔχειν, ἢ μίαν συμφωνίαν, ἀλλ' ὅτι πᾶς τις ἑαυτῷ ἐστοίχει, καὶ νόμος ἑαυτῷ κατὰ τὴν προτίμησιν τοῦ ἰδίου βουλήματος ἐγίνετο.

THE parents of all the heresies, and the prototypes from which they derive their names, and from which all other heresies originate, are these four primary ones.

The first is Barbarism,† which prevailed without a rival from the days of Adam through ten generations to the time of Noah. It is called Barbarism, because men had no rulers, nor submitted to any particular discipline of life; but as each thought proper to prescribe to himself, so he was at liberty to follow the dictates of his own inclination.

* The following extract from Epiphanius is given also in the Paschal Chronicle in disjointed fragments. I have endeavoured to give the spirit of it as it may be gathered from a comparison of Epiphanius, Cedrenus and the Paschal Chronicle.

† Qy. Patriarchism?

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Δευτέρα Σκυθισμὸς ἀπὸ τῶν ἡμερῶν τοῦ Νῶε, (μετὰ τὸν κατακλυσμὸν, καὶ μετέπειτα) ἄχρι τῆς τοῦ πύργου οἰκοδομῆς καὶ Βαβυλῶνος. καὶ μετὰ τὸν τοῦ πύργου χρόνον ἐπὶ ὀλίγοις ἔτεσιν, τουτέστι Φαλὲκ καὶ Ῥαγαῦ. Οἵτινες ἐπὶ τὸ τῆς Εὐρώπης κλῖμα νενευκότες τῷ τῆς Σκυθίας μέρει, καὶ τοῖς αὐτῶν ἔθεσι προσεκρίθησαν, ἀπὸ τῆς τοῦ Θήρα ἡλίκιας, καὶ ἐπέκεινα· ἐξ οὗπερ οἱ Θρᾷκες γεγόνασι.

The second is Scythism which prevailed from the days of Noah and thence downwards to the building of the tower and Babylon, and for a few years subsequently to that time, that is to the days of Phalec and Ragau. But the nations which incline upon the borders of Europe continued addicted to the Scythic heresy, and the customs of the Scythians to the age of Thera, and afterwards; of this sect also were the Thracians.

Τρίτη, Ἑλληνισμὸς ἀπὸ τῶν χρόνων τοῦ Σερούχ ἐναρξάμενος, διά τοι τῆς εἰδωλολατρίας, καὶ ὡς ἐστοίχουντο* τηνικαῦτα ἕκαστος κατά τινα δεισιδαιμονίαν, ἐπὶ τὸ μᾶλλον πολιτικώτερον καὶ ἐπὶ ἔθη, καὶ θεσμοὺς εἰδώλων τάττεσθαι τὰ τῶν ἀνθρώπων γένη. Οἷς τότε στοιχήσαντες ἐποίουν† διὰ χρωμάτων γράφοντες τὴν ἀρχὴν, καὶ ἀπεικάζοντες‡ τοὺς πάλαι παρ' αὐτοῖς τετιμημένους, ἢ τυράννους ἢ ἡγημόνας, ἢ τινὰς τὶ δράσαντας ἐν τῷ βίῳ, μνήμης τι δοκοῦν ἄξιον δι' ἀλκῆς τε, ἢ σωμάτων εὐρωστίας.

The third is Hellenism, which originated in the days of Seruch with the introduction of idolatry: and as men had hitherto followed each some demonolatrous superstition of his own, they were now reduced to a more established form of polity, and to the rites and ceremonies of idols. And the followers of this began with the use of painting, making likenesses of those whom they had formerly honoured, either kings or chiefs, or men who in their lives had performed actions which they deemed worthy of record, by strength or excellence of body.

* Epiphanius divides the word thus, ἐστοιχοῦν τὸ, and in the following passage places the full stop after θεσμοὺς, and a comma after γένη, introducing after εἰδώλων the words μὲν τοί γε ἐναρξάμενα. I have in the whole passage followed the Paschal Chronicle.

† ἐθεοποίουν Ep.

‡ ἀπεικονίζοντες Ep.

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Αἰγύπτιοι δὲ ὁμοῦ καὶ Βαβυλώνιοι, καὶ Φρύγες καὶ Φοίνικες ταυτησὶ τῆς θρησκείας πρῶτοι εἰσηγηταὶ γεγόνασιν ἀγαλματοποιΐας τε καὶ μυστηρίων, ἀφ' ὧν τὰ πλεῖστα εἰς Ἕλληνας μετηνέχθη ἀπὸ τῆς Κέκροπος ἡλικίας. καὶ καθεξῆς. Μετέπειτα δὲ καὶ ὑστέρῳ πολλῷ, τοὺς περὶ Κρόνον καὶ Ῥέαν, Δία τε καὶ Ἀπόλλωνα, καὶ καθεξῆς θεοὺς ἀναγορεύσαντες.

The Egyptians, and Babylonians, and Phrygians, and Phœnicians were the first propagators of this superstition of making images, and of the mysteries: from whom it was transferred to the Greeks from the time of Cecrops downwards. But it was not till afterwards and at a considerable interval that Cronus and Rhea, Zeus and Apollo, and the rest were esteemed and honoured as gods.

The following extract is given in Epiphanius preceding the above.

ΕΠΕΙΤΑ δὲ ἀπὸ τῶν χρόνων τοῦ Θάρρα τοῦ πατρὸς Ἀβραάμ, καὶ δι' ἀγαλμάτων τῶν πλάνην τῆς εἰδωλολατρίας εἰσηγησάμενοι, τοὺς ἑαυτῶν προπάτορας δι' ἀπεικονισμῶν τετιμηκότες, καὶ τοὺς προ' αὐτῶν τετελευτηκότας τεχνησάμενοι. ἐκ κεραμεικῆς ἐπισήμης τὸ πρῶτον, ἔπειτα ἑκάστης τέχνης μιμησαμένης, οἰκοδόμοι μὲν λίθον ξέσαντες, ἀργυροκόποι δὲ, καὶ χρυσοχόοι, διὰ τῆς ἰδίας ὕλης τεκτηνάμενοι, οὕτω καὶ τέκτονες, καὶ οἱ καθεξῆς.

And from the times of Tharra the father of Abraham, they introduced images and all the errors of idolatry; honouring their forefathers, and their departed predecessors with effigies which they fashioned after their likeness. They first made these effigies of earthern ware, but afterwards according to their different arts they sculptured them in stone, and cast them in silver and gold, and wrought them in wood, and all kinds of different materials.

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OF HELLENISM:

FROM CEDRENUS.

ΕΚ τῆς φυλῆς του Ἰάφεθ ἐγεννήθη Σερούχ, ὅστις πρῶτος ἤρξατο τοῦ Ἑλληνισμοῦ, καὶ τοῦ δόγματος τῆς εἰδωλολατρείας. Αὐτὸς γὰρ, καὶ οἱ σὺν αὐτῷ τοὺς πάλαι γενομένους ἢ πολεμιστὰς, ἢ ἡγεμόνας, καί τι πράξαντας ἀνδρίας ἢ ἀρετῆς ἄξιον ἐν τῷ βίῳ τοῦ μνημονεύεσθαι, καὶ ὡς ὄντας αὐτῶν προπάτορας ἀνδριάσι στηλῶν ἐτίμησαν, καὶ ὡς θεοὺς προσεκύνουν αὐτοὺς καὶ ἐθυσίαζον. Οἱ δὲ μετὰ ταῦτα ἄνθρωποι ἀγνοοῦντες τὴν τῶν προγόνων γνώμην, ὅτι ὡς προπάτορας καὶ ἀγαθῶν εὑρετὰς ἐτίμησαν μνήμαις μόναις, ὡς θεοὺς ἐπουρανίους ἐτίμων, καὶ ἐθυσίαζον αὐτοῖς. Ἦν δὲ τὸ τῆς ἀποθεώσεως σχῆμα τοιοῦτον. Ἐν ταῖς ἱερατικαῖς αὐτῶν βίβλοις ετάσσοντο τὰ ὀνόματα αὐτῶν μετὰ τελευτὴν, καὶ κατ' ἐκεῖνον τὸν καιρὸν ἑορτὴν αὐτῷ ἐπετέλουν, λέγοντες τὰς αὐτῶν ψυχὰς εἰς τὰς τῶν μακάρων νήσους ἔναι, καὶ μηκέτι κρίνεσθαι ἢ καίεσθαι πυρί.

Of the tribe of Japhet was born Seruch, who first introduced Hellenism and the worship of idols. For he and those who concurred with him in opinion honoured their predecessors whether warriors or leaders, or characters renowned during their lives for valour or virtue with columnar statues, as if they had been their progenitors, and tendered to them a species of religious veneration as a kind of gods and sacrificed. But after this their successors, overstepping the intention of their ancestors that they should honour them as their progenitors and the inventors of good things with monuments alone, honoured them as heavenly gods and sacrificed to them as such. And the following was the form of their canonization: they inscribed their names after their decease in their sacred books and established a festival to each at certain seasons, saying that their souls had departed to the islands of the blessed and were never condemned or burnt with fire.

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OF THE TOWER OF BABEL AND ABRAHAM:

FROM EUPOLEMUS.

ΠΟΛΙΝ Βαβυλῶνα πρῶτον μὲν κτισθῆναι ὑπὸ τῶν διασωθέντων ἐκ τοῦ κατακλυσμοῦ, εἶναι δὲ αὐτοὺς γίγαντας, οἰκοδομεῖν δὲ τὸν ἱστορούμενον πύργον. πεσόντος δὲ τούτου ὑπὸ τῆς τοῦ θεοῦ ἐνεργείας, τοὺς γίγαντας διασπαρῆναι καθ' ὅλην τὴν γῆν.

Δεκάτῃ δὲ γενεᾷ (φησιν) ἐν πόλει τῆς Βαβυλωνίας Καμαρίνῃ, ἣν τινας λέγειν πόλιν Οὐρίην, εἶναι δὲ μεθερμηνευομένην, Χαλδαίων πόλιν, ἐν τρισκαιδεκάτῃ γενέσθαι Ἀβραὰμ γενεᾷ, εὐγενείᾳ καὶ σοφίᾳ πάντας ὑπερβεβηκότα, ὃν δὴ καὶ τὴν ἀστρολογίαν καὶ Χαλδαϊκὴν εὑρεῖν, ἐπί τε τὴν εὐσέβειαν ὁρμήσαντα εὐαρεστῆναι τῷ θεῷ. Τοῦτον δὲ διὰ τὰ προστάγματα τοῦ θεοῦ εἰς Φοινίκην ἐλθόντα κατοικῆσαι, καὶ τροπὰς ἡλίου καὶ σελήνης καὶ τὰ ἄλλα πάντα διδάξαντα τοὺς Φοίνικας, εὐαρεστῆναι τῷ βασιλεῖ αὐτῶν.

THE city of Babylon owes its foundation to those who were saved from the catastrophe of the deluge: they were the Giants, and they built the tower which is noticed in history. But the tower being overthrown by the interposition of God, the Giants were scattered over all the earth.

He says moreover that in the tenth generation in the city Camarina of Babylonia, which some call the city Urie, and which signifies a city of the Chaldæans, the thirteenth in descent lived Abraham, of a noble race, and superior to all others in wisdom; of whom they relate that he was the inventor of astrology and the Chaldæan magic, and that on account of his eminent piety he was esteemed by God. It is further said, that under the directions of God he removed and lived in Phœnicia, and there taught the Phœnicians the motions of the sun and moon and all other things; for which reason he was held in great reverence by their King.—*Euseb. Præp. Evan.* 9.

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OF ABRAHAM:

FROM NICOLAUS DAMASCENUS.

ΑΒΡΑΜΗΣ* ἐβασίλευσε Δαμασκοῦ, ἔπηλυς σὺν στρατῷ ἀφιγμένος ἐκ τῆς γῆς τῆς ὑπὲρ Βαβυλῶνος† Χαλδαίων λεγομένης. μετ' οὐ πολὺν χρόνον ἐξαναστὰς καὶ ἀπὸ ταύτης τῆς χώρας σὺν τῷ σφετέρῳ λαῷ εἰς τὴν τότε μὲν Χαναναίαν λεγομένην, νῦν δὲ Ἰουδαίαν μετῴκησε, καὶ οἱ ἀπ' ἐκείνου πληθύναντες, περὶ ὧν ἐν ἑτέρῳ λόγῳ διέξειμι τὰ ἱστορούμενα. Τοῦ τε Ἀβράμου ἔτι καὶ νῦν ἐν τῇ Δαμασκηνῇ τὸ ὄνομα δοξάζεται, καὶ κώμη ἀπ' αὐτοῦ δείκνυται, Ἀβράμου οἴκησις λεγομένη. ‡

Abram was king of Damascus, and he came thither as a stranger with an army from that part of the country which is situated above Babylon of the Chaldæans: but after a short time he again emigrated from this region with his people and transferred his habitation to the land, which was then called Cananæa, but now Judæa, together with all the multitude which had increased with him; of whose history I shall give an account in another book. The name of Abram is well-known even to this day in Damascus: and a village is pointed out which is still called the House of Abram.—*Euseb. Præp. Evan.* 9.—*Jos. Ant. Jud.* 1. 7.

* Ἀβραάμης Eu.—Ἄβραμος Vat. † Βαβυλῶνα Eu.

‡ It is doubtful whether the concluding sentence is that of Nicolaus Damas, or of Josephus: It is given in Eusebius.

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OF BELUS:

FROM EUPOLEMUS.

ΒΑΒΥΛΩΝΙΟΥΣ γὰρ λέγειν πρῶτον γενέσθαι Βῆλον, ὃν εἶναι Κρόνον. Ἐκ τούτου δὲ γενέσθαι Βῆλον, καὶ Χαναὰν τοῦτον δὲ τὸν Χαναὰν γεννῆσαι τὸν πατέρα τῶν Φοινίκων. Τούτου δὲ Χοῦμ υἱὸν γενέσθαι, ὃν ὑπὸ τῶν Ἑλλήνων λέγεσθαι Ἄσβολον πατέρα δὲ Αἰθιόπων ἀδελφὸν δὲ τοῦ Μεστραεὶμ, πατέρα Αἰγυπτίων. Ἕλληνας δὲ λέγειν τὸν Ἄτλαντα εὑρηκέναι ἀστρολογίαν.

For the Babylonians say that the first was Belus, who is the same as Cronus. And from him descended Belus and Chanaan; and this Chanaan was the father of the Phœnicians. Another of his sons was Chum, who is called by the Greeks Asbolus, the father of the Ethiopians, and the brother of Mestraim, the father of the Egyptians. The Greeks say, moreover, that Atlas was the discoverer of astrology.—*Eus. Pr. Ev.* lib. IX.

FROM THALLUS.

ΚΑΙ γὰρ Βήλου τῶν Ἀσσυρίων βασιλεύσαντος, καὶ Κρόνου τοῦ Τιτᾶνος Θάλλος μέμνηται, φάσκων τὸν Βῆλον πεπολεμηκέναι σὺν τοῖς Τιτάσι πρὸς τὸν Δία, καὶ τοὺς σὺν αὐτῷ θεοὺς λεγομένους, ἔνθα φησιν, καὶ ὁ Γύγος ἐπτηθεὶς ἔφυγεν εἰς Ταρτησσόν.

Κατὰ γὰρ τὴν Θάλλου ἱστορίαν, ὁ Βῆλος προγενέστερος εὑρίσκεται τοῦ Ἰλιακοῦ πολέμου ἔτεσι τκβ'.*

Thallus makes mention of Belus, the king of the Assyrians, and Cronus the Titan; and says that Belus, with the Titans, made war against Zeus and his compeers, who are called Gods. He says, moreover, that Gygus was smitten, and fled to Tartessus.

According to the history of Thallus, Belus preceded the Trojan war 322 years.—*Theoph. ad Aut.* 281, 282.

* ηʹ καὶ λʹ Al.

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OF THE ASSYRIAN EMPIRE:

FROM CTESIAS.

ΠΑΡΑΠΛΗΣΙΩΣ δὲ τούτῳ καὶ οἱ λοιποὶ βασιλεῖς, παῖς παρὰ πάτρος διαδεχόμενος τὴν ἀρχὴν, ἐπὶ γενεὰς τριάκοντα ἐβασίλευσαν, μέχρι Σαρδαναπάλου. Ἐπὶ τούτου γὰρ ἡ τῶν Ἀσσυρίων ἡγεμονία μετέπεσεν εἰς Μήδους, ἔτη διαμείνασα πλείω τῶν χιλίων καὶ τριακοσίων, ἔτι δ' ἑξηκοντα,* καθάπερ φησὶ Κτησίας ὁ Κνίδιος ἐν τῇ δευτέρᾳ βίβλῳ.

In like manner all the other kings succeeded, the son receiving the empire from his father, being altogether thirty in their generations to Sardanapalus. In his time the empire passed to the Medes from the Assyrians, having remained with them upwards of 1360* years, according to the account of Ctesias the Cnidian, in his second book.—*Diod. Sic.* lib. II. p. 77.

FROM DIODORUS SICULUS.

Ἡ μὲν οὖν ἡγεμονία τῶν Ἀσσυρίων ἀπὸ Νίνου διαμείνασα μὲν τριάκοντα γενεὰς, ἔτη δὲ πλείω τῶν χιλίων καὶ τετρακοσίων, ὑπὸ Μήδων κατελύθη τὸν προειρημένον τρόπον.

In the manner above related, the empire of the Assyrians, after having continued from Ninus thirty descents, and more than 1400 years, was finally dissolved by the Medes.—*Diod. Sic.* lib. II. p. 81.

FROM HERODOTUS.

ΑΣΣΤΡΙΩΝ ἀρχόντων τῆς ἄνω Ἀσίης ἐπ' ἔτεα εἴκοσι καὶ πεντακόσια, πρῶτοι ἀπ' αὐτῶν Μῆδοι ἤρξαντο ἀπίστασθαι.

The Medes were the first who began the revolt from the Assyrians after they had maintained the dominion over Upper Asia for a period of 520 years.—Lib. I. c. 95.

* The Armenian omits the sixty years.

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OF NABOPOLASAR:

FROM ALEXANDER POLYHISTOR.*

ΤΟΥΤΟΝ (Ναβοπολάσαρον) ὁ Πολυΐστωρ Ἀλέξανδρος Σαρδανάπαλον καλεῖ πέμψαντα πρὸς Ἀστυάγην Σατράπην Μηδείας, καὶ τὴν θυγατέρα αὐτοῦ Ἀμυΐτην λαβόντα γύμφην εἰς τὸν υἱὸν αὐτοῦ Ναβουχοδονόσορ. οὗτος στρατηγὸς ὑπὸ Σάρακος τοῦ Χαλδαίων βασιλέως σταλεὶς, κατὰ τοῦ αὐτοῦ Σάρακος εἰς Νίνον ἐπιστρατεύει. οὗ τὴν ἔφοδον πτοηθεὶς ὁ Σάρακος ἑαυτὸν σὺν τοῖς βασιλείοις ἐνέπρησεν. καὶ τὴν ἀρχὴν Χαλδαίων παρέλαβεν ὁ αὐτὸς Ναβοπολάσαρος ὁ τοῦ Ναβουχοδονοσόρου πατήρ.

NABOPOLASAR, whom Alexander Polyhistor calls Sardanapallus, sent to Astyages the Satrap of Media, and demanded his daughter Amuïtes in marriage for his son Nabuchodonosor. He was the commander of the army of Saracus King of the Chaldæans, and, having been sent upon some expedition, turned his arms against Saracus and marched against the city of Ninus (Nineveh). But Saracus confounded by his advance set fire to his palace and burnt himself in it. And Nabopolasar obtained the empire of the Chaldæans: he was the father of Nabuchodonosor.—*Euseb. Chron.* 46.

OF THE CHALDÆAN AND ASSYRIAN KINGS:

FROM ALEXANDER POLYHISTOR.

VERUM hæc quoque Polyhistor iis adjiciens, scribit: quod nempe post diluvium Chaldæorum regionem Evexius tenebat

IN addition to the above Polyhistor continues thus: After the deluge Evexius held possession of the country of the

* This and the following fragments of Alexander Polyhistor are most probably extracts from the history of Berossus.

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neris quatuor. Ac post eum filius ejus Comosbelus imperium suscepit per neros quatuor, et sossos quinque. A Xisuthro vero, et a diluvii tempore usque ad illud, quo Medi Babylonem ceperunt, reges omnino LXXXVI. Polyhistor recenset, atque unumquemque ex Berossi volumine nominatim memorat: tempus vero omnium eorum numero annorum trium myriadum et tribus millibus uno et nonaginta comprehendit. Deinde vero post eos, cum ita firmiter stabiliti erant, repente Medi copias adversus Babylonem comparabant, ut caperent eam, atque ex se ipsis Tyrannos ibi constituerent.

Chaldæans during a period of four neri. And he was succeeded by his son Comosbelus, who held the empire four neri and five sossi. But from the time of Xisuthrus and the deluge, to that at which the Medes took possession of Babylon, there were altogether eighty-six kings. Polyhistor enumerates and mentions each of them by name from the volume of Berossus: the duration of the reigns of all which kings comprehends a period of thirty-three thousand and ninety-one years. But when their power was thus firmly established, the Medes suddenly levied forces against Babylon to surprise it, and to place upon the throne kings chosen from among themselves.

Deinde nomina quoque Medorum tyrannorum ponit, VIII. numero: quorum anni CCXXIV et rursum reges undecim, annosque... Postea Chaldæorum reges XLIX, et annos CCCCLVIII. Deinde Arabum IX reges, et annos CCXLV. Post quos annos etiam ipsam Semiramidem in Assyrios dominatam esse tradit. Atque iterum minute enumerat nomina regum XLV, adsignans illis annos DXXVI.

He then gives the names of the Median Kings, 8 in number, who reigned during the period of 224 years: and again 11 Kings during . . . . years. Then 49 Kings of the Chaldæans 458 years. Then 9 Kings of the Arabians 245 years. After all these successive periods of years he states that Semiramis reigned over the Assyrians. And again minutely enumerates the names of 45

Post quos, inquit, rex Chaldæorum fuit, cui nomen Phulus; de quo item Hebræorum quoque historia meminit, Phulum denominans, quem in terram Judæorum venisse aiunt.

Kings, assigning to them a term of 526 years. After whom, he says there was a King of the Chaldæans, whose name was Phulus: Of whom also the historical writings of the Hebrews make mention under the name of Phulus (Pul) who they say invaded the country of the Jews.—*Eu. Ar. Chron.* 39.

OF SENECHERIB:

FROM ALEXANDER POLYHISTOR.

Postquam regnasset frater Senacharibi, et deinde postquam Acises in Babylonios dominatus esset, et nec dum triginta quidem diebus regnum tenuisset, a Marodach Baladano occisus est; et Marodach Baladanus per vim (regnum) tenuit sex mensibus: eum vero interficiens regnabat quidam cui nomen Elibus. Verum tertio regni ejus anno Sennecheribus rex Assyriorum exercitum conflabat adversus Babylonios, prœlioque cum iis commisso vicit, et captum una cum amicis, in terram Assyriorum perduci jussit. In Babylonios ergo

After the reign of the brother of Senecherib, Acises reigned over the Babylonians, and when he had governed for the space of thirty days, he was slain by Marodach Baladanus, who held the empire by force during six months: and he was slain and succeeded by a person named Elibus. But in the third year of his reign Senecherib king of the Assyrians levied an army against the Babylonians; and in a battle, in which they were engaged, routed, and took him prisoner with his adherents, and commanded them to be carried into the land of the Assyrians. Having taken upon himself the

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dominatus, regem eis filium suum Asordanium constituit; ipse vero recedens terram Assyriorum petiit.

Quum autem ille fama accepisset Græcos in Ciliciam belli movendi causa pervenisse, ad eos contendit; aciem contra aciem instruit, ac plurimis quidem de suo exercitu cœsis hostes (tamen) debellat atque in victoriæ monumentum imaginem suam eo in loco erectam reliquit, Chaldaicisque litteris fortitudinem suam ad futuri temporis memoriam incidi jussit. Et Tarsum urbem, inquit, ipse ad similitudinem Babylonis condidit, quam appellavit Tharsin. Et post omnia facta Sinnecherimi illud quoque addens, ait eum XVIII annis vixisse (in imperio); et per insidias quas illi paravit filius Ardumusanus, e vita excessisse.

government of the Babylonians, he appointed his son Asordanius their king, and he himself retired again into Assyria.

When he received a report that the Greeks had made a hostile descent upon Cilicia, he marched against them and fought with them a pitched battle, in which, though he suffered great loss in his own army, he overthrew them, and upon the spot he erected the statue of himself as a monument of his victory; and ordered his prowess to be inscribed upon it in the Chaldæan characters, to hand down the remembrance of it to posterity. He built also the city of Tarsus after the likeness of Babylon, which he called Tharsis. And after enumerating the various exploits of Sinnecherim, he adds that he reigned 18 years, and was cut off by a conspiracy which had been formed against his life by his son Ardumusanus.—*Eu. Ar. Chron.* 42.

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OF SENECHERIB AND HIS SUCESSORS:

FROM ALEXANDER POLYHISTOR.

Ac post eum Senecheribum Polyhistor fuisse regem ait. p. 41.

(Tamen Sinecherib ipsum, et filium ejus Asordanum, ac Marodach Baladanum, Chaldæus quoque historicus commemorat, cum illis etiam Nabuchodonosorum.) p. 42.

Regnavit Sinecherim, ut Polyhistor exponit, annis XVIII. et post eum ejusdem filius annis VIII. Postea vero Sammuges annis XXI. et frater ejus annis XXI. Ac deinde Nabupalsar annis XX. et post eum Nabucodrossorus annis XLIII. (A Sinecherimo usque ad Nabucodrossorum comprehenduntur anni omnino LXXXVIII.) p. 44.

Post Samugen vero Sardanapallus Chaldæus regnavit annis XXI. Hic exercitum Astyagi Medo, familiæ Principi ac Satrapæ, auxilio misit, ut Amuhean Astyagis filiam Nabucodrossoro filio suo uxorem daret. Ac deinde regnavit Nabucodrossorus annis XLIII, et

And after him (Pul) according to Polyhistor, Senecherib was king.

(The Chaldæan historian also makes mention of Senecherib himself, and Asordanus his son, and Marodach Baladanus, as well as Nabuchodonosorus.)

And Sinecherim reigned eighteen years; and after him his son eight years. Then reigned Sammuges twenty-one years, and likewise his brother twenty-one years. Then reigned Nabupalsar twenty years, and after him Nabucodrossorus forty-three years. (Therefore, from Sinecherim to Nabucodrossorus is comprehended a period altogether of eighty-eight years.)

After Samuges, Sardanapallus the Chaldæan, reigned twenty-one years. He sent an army to the assistance of Astyages the Mede, Prince and Satrap of the family, that he might give the Amuhean daughter of Astyages to his son Nabucodrossorus. Then reigned Nabucodrossorus

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contractis copiis veniens captivos duxit Judæos et Phœnices ac Syros.

Et post Nabucodrossorum regnavit filius ejus Amilmarudochus, annis XII.... Postque illum in Chaldæos regnavit Neglisarus annis IV. et postea Nabodenus annis XVII. Sub quo Cyrus Cambysis (filius) exercitum duxit in terram Babyloniorum. Cui obviam ivit Nabodenus, atque victus fugæ se dedit: et regnavit Babylone Cyrus annis IX. Deinde in campo Daas altero certamine inito mortuus est. Post quem Cambyses regnat annis VIII. ac deinde Darius annis XXXVI. post quem Xerxes cæteri quoque Persarum reges. p. 44.

forty-three years; and he came with a mighty army, and led the Jews, and Phœnicians, and Syrians into captivity.

And after Nabucodrorossus reigned his son Amilmarudochus, twelve years.... And after him Neglisarus reigned over the Chaldæans four years; and then Nabodenus seventeen years. In his reign Cyrus, the son of Cambyses, invaded the country of the Babylonians. Nabodenus went out to give him battle, but was defeated, and betook himself to flight: and Cyrus reigned at Babylon nine years. He was killed, however, in another battle, which took place in the plain of Daas. After him reigned Cambyses eight years; then Darius thirty-six years; after him Xerxes and the other kings of the Persian line.—*Eu. Ar. Chron.* pp. 41, 42. 44, 45.

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OF SENECHERIB AND HIS SUCCESSORS:

FROM ABYDENUS.

Eodem tempore vicessimus quintus utique Sinecherib ipse ex regibus vix demum inventus est, qui Babylonem sub ditionem redigens subegit, et ad litus maris Ciliciæ Græcorum classem profligatam depressit; condiditque templum Athenarum, statuas æreas erexit, litterisque sane, inquit, suam fortitudem exaravit; et Tarsum ad figuram et similitudinem Babylonis ædificavit; ut Tarsum Cydnus flumen interflueret, Euphratis nimirum more Babylonem interfluentis.

Ex ordine autem post eum Nergillus regnavit, qui a filio Adramelo est interemptus: et ipsum quoque frater ejus Axerdis ex eodem patre, non autem ex eadem matre, occidit; et exercitum persequutus in Byzantinorum urbem includit. Qui primus mercenarios milites sibi collegit; quorum unus Pythagoras fuit, Chaldæorum sapientiæ discipulus. Axerdis autem Ægyptum partesque

At the same time the twenty-fifth who was Senecherib can hardly be recognized among the kings. It was he who subjected the city of Babylon to his power, and defeated and sunk a Grecian fleet upon the coast of Cilicia. He built also a temple at Athens and erected brazen statues, upon which he engraved his own exploits. And he built the city of Tarsus after the plan and likeness of Babylon, that the river Cydnus should flow through Tarsus, in the same manner as the Euphrates intersected Babylon.

Next in order after him reigned Nergillus who was assassinated by his son Adramelus: and he also was slain by Axerdis (his brother by the same father, but of a different mother,) and his army pursued and blockaded in the city of Byzantium. Axerdis was the first that levied mercenary soldiers, one of whom was Pythagoras a follower of the wisdom of the Chaldæans: he also reduced under his dominion Egypt

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Syriæ inferioris in suam potestatem redegit; ex qua Sardanapallus quoque extitit.

Post quem Saracus in Assyrios regnavit: et quum compertum habuisset, multitudinem barbarorum maximam e mari exisse, ut impetum faceret, Busalossorum ducem confestim Babylonem misit. Ille autem consilio rebellionis inito, Amuhean Astyagis Medi familiæ Principis filiam Nabuchodrossoro suo filio uxorem despondit. Ac deinde protinus discedens accelerat aggredi Ninum, id est, urbem Ninive. Cum autem de his omnibus certior est factus Saracus Rex, concremavit regiam aulam Evoriti.† Nabuchodrossorus verò accipiens regni imperium, valido muro Babylonem cinxit.

and the country of Cælo-Syria, from whence came Sardanapallus.*

After him Saracus reigned over the Assyrians, and when he was informed that a very great multitude of barbarians had come up from the sea to attack him, he sent Busalossorus as his general in haste to Babylon. But he, having with a treasonable design obtained Amuhean, the daughter of Astyages the prince of the Medes, to be affianced to his son Nabuchodrossorus, marched straightways to surprise the city of Ninus, that is Nineveh. But when Saracus the king was apprized of all these proceedings he burnt the royal palace. And Nabuchodrossorus succeeded to the empire and surrounded Babylon with a strong wall.—*Eu. Ar. Chron. 58.*

* The name Sardanapallus is indiscriminately applied to various persons. Here perhaps Saracus may be intended; but from the fragment p. 59, most probably Busalossorus, i. e. Nabopolassar. The passage then in the text may refer to the dominion (potestatem) of Axerdis, "from which Sardanapallus revolted."

† The Armenian Editor in a note complains of the obscurity of this passage in the original, and thinks it may be translated "Condonavit regiam aulam Evoriti," entrusted the palace to some officer named Evorites. In some authors the daughter of Astyages is named Aroites: and it might possibly refer to her, if the word were read in conjunction with the subsequent sentence. See Frag. p. 59.

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OF BELUS AND THE ASSYRIAN EMPIRE:

FROM CASTOR.

Belus, inquit, rex erat Assyriorum: et sub eo Cyclopes Jovi decertanti adversus Titanos, per fulgura fulminaque ignea opem in prælio tulerunt. Eo autem tempore Titanorum reges agnoscebantur; quorum unus erat Ogygus rex. Paucis vero interjectis, prosequitur, dicens: Gigantes in Deos irruentes, perempti sunt, auxilium Diis ferentibus Hercule et Dionyso, qui ex Titanis erant.

Belus de quo antea diximus, vitam finivit, quin et Deus habitus est. Post quem Ninus imperavit Assyriis annis LII. Hic uxorem duxit Semiramidem. Post eumque Semiramis ipsa in Assyrios regnavit annis XLII. Deinde vero Zames, qui etiam Ninyas. (Et continuo singulos Assyriorum reges, qui post eos fuerunt, in ordinem redigens, ad Sardanapallum usque recenset, cunctos nominatim commemorando: quorum etiam nos utique nomina,

Belus (says Castor) was king of the Assyrians; and under him the Cyclops assisted Jupiter with thunder-bolts and lightnings in his contest with the Titans. At that time there were kings of the Titans, one of whom was Ogygus. (After a short digression he proceeds to say, that) the Giants, in their attempted inroad upon the Gods, were slain by the assistance of Hercules and Dionysus, who were themselves of the Titan race.

Belus, whom we have mentioned above, after his death was esteemed a God. After him, Ninus reigned over the Assyrians fifty-two years. He married Semiramis, who, after his decease, reigned over the Assyrians forty-two years. Then reigned Zames, who is Ninyas. (Then he enumerates each of the successive Assyrian kings in order, and mentions them all, down to Sardanapallus, by their respective names: whose names, and the length of their reigns, we shall

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regnique tempora paulo post adponemus. Siquidem et ille in Canone suo his verbis de ipsis scribit).

Primo Assyriorum reges digessimus, initium a Bels facientes: quum vero ipsius regni annos vix certo traditos habeamus, nomen solummodo commemoravimus: sed tamen chronologiæ principium a Nino duximus et in alterum Ninum, qui regnum a Sardanapallo accepit, desinimus: utpote hoc pacto perspicuum esset tam universi temporis, quam singulorum regum (temporis) spatium; hoc itaque modo reperitur tempus annorum M, ducentorum et octoginta.

also give presently. Castor mentions them in his canon in the following words.*)

We have first digested into a canon the kings of the Assyrians, commencing with Belus: but since we have no certain tradition respecting the length of his reign, we have merely set down his name, and commenced the chronological series from Ninus; and have concluded it with another Ninus, who obtained the empire after Sardanapallus; that in this manner the whole length of the time, as well as of the reigns of each king, might be plainly set forth. Thus it will be found, that the complete sum of the years amounts to 1280.—*Eus. Ar.* p. 81.

* The passage above is thus cited by Syncellus, p. 206.

....ὡς που καὶ Κάστωρ ἐν τῷ κανόνι αὐτοῦ φησιν ὧδε.

Πρώτους μὲν οὖν τοὺς Ἀσσυρίους βασιλεῖς κατετάξαμεν, τὴν μὲν ἀρχὴν ἀπὸ Βήλου πεποιημένους. τῷ δὲ, τὰ τῆς βασιλείας αὐτοῦ ἔτη, μὴ παραδεδόσθαι σαφῶς τοῦ μὲν ὀνόματος μνημονεύομεν, τὴν δὲ ἀρχὴν τῆς χρονογραφίας ἀπὸ Νίνου πεποιήμεθα, καὶ καταλήγομεν ἐπὶ Νῖνον τὸν διαδεξάμενον τὴν βασιλείαν παρὰ Σαρδαναπάλου....

The conclusion also is thus given by Syncellus, p. 168.

Τῷ Κάστορι μᾶλλον ἀκολουθήσας (Εὐσήβιος) οὗ καὶ μαρτυρίαν παρήγαγε φησ' "τη φάσκουσαν τοὺς Ἀσσυρίων βασιλεῖς ἄρξαι....

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OF THE ASSYRIAN EMPIRE:

FROM VELLEIUS PATERCULUS AND AEMILIUS SURA.

Insequenti tempore imperium Asiaticum ab Assyriis, qui id obtinuerant annis MLXX, translatum est ad Medos ab hinc annis ferme DCCCLXX. Quippe Sardanapalum eorum regem mollitiis fluentem, et nimium felicem malo suo, tertio et tricessimo loco ab Nino et Semiramide, qui Babylona condiderant, natum, ita ut semper successor regni paterni foret filius, Arbaces Medus imperio vitaque privavit..... Æmilius Sura de annis populi Romani: "Assyrii principes omnium gentium rerum potiti sunt, deinde Medi, postea Persæ, deinde Macedones. Exinde duobus regibus, Philippo et Antiocho, qui a Macedonibus oriundi erant, haud multo post Carthaginem subactam devictis summa imperii ad populum Romanum pervenit. Inter hoc tempus, et initium Nini regis Assyriorum, qui princeps rerum potitus, intersunt anni MDCCCCXCV."

The Asiatic empire was subsequently transferred from the Assyrians, who had held it 1070 years, to the Medes, from this time, for a period of 870 years. For Sardanapalus, the king of the Assyrians, a man wallowing in luxury, being the thirty-third from Ninus and Semiramis, the founders of Babylon, from whom the kingdom had passed in a regular descent from father to son, was deprived of his empire, and put to death by Arbaces the Mede..... Æmilius Sura also, in his annals of the Roman people, says, "That the Assyrian princes extended their empire over all nations. They were succeeded by the Medes, then by the Persians, then by the Macedonians and shortly afterwards by two kings Philip and Antiochus, of Macedonian origin, who, not long after the destruction of Carthage, were conquered by the Romans, who then obtained the empire of the world. To this time, from the beginning of the reign of Ninus, king of the Assyrians, who first obtained the empire, there has elapsed a period of 1995 years." —*Hist. I.* c. 6.

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OF THE CHALDÆAN OBSERVATIONS:

FROM PLINIUS.

Anticlides in Ægypto invenisse quendam nomine Menona tradit xv annis ante Phoroneum antiquissimum Græciæ regem: idque monumentis approbare conatur. E diverso Epigenes apud Babylonios dccxx annorum observationes siderum coctilibus laterculis inscriptas docet, gravis auctor in primis: qui minimum Berosus et Critodemus cccclxxx* annorum. Ex quo apparet† æternus literarum usus.

Anticlides relates that they (letters) were invented in Egypt by a person whose name was Menon, fifteen years before Phoroneus the most ancient king of Greece: and he endeavours to prove it by the monuments. On the contrary, Epigenes, a writer of first-rate authority, informs us, that among the Babylonians were preserved observations of the stars, inscribed upon baked tiles, extending to a period of 720 years. Berosus and Critodemus, who are the most moderate in their calculations, nevertheless extend the period of the observations to 480* years. Whence may be inferred the eternal use of letters among them.—Lib. VII. c. 56.

FROM CICERO.

Contemnamus etiam Babylonios, et eos, qui e Caucaso cœli signa servantes, numeris et motibus stellarum cursus persequuntur: condemnemus, inquam, hos aut stultitiæ, aut vanitatis, aut impudentiæ, qui cccclxx millia annorum, ut ipsi dicunt, monumentis comprehensa continent.

We must also contemn the Babylonians, and those who, in the reigion of Caucasus, pretend to have observed the heavens and courses of the stars: we must condemn them, I say, of folly, or of vanity, or of impudence, who assert that they have preserved upon monuments observations extending back during an interval of 470,000 years.—*De Divin.*

* Nonaginta M. and Ch. † Appareret, æternum literarum usum, Ch.

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THE

DYNASTIES OF THE KINGS

OF

CHALDÆA, ASSYRIA, MEDIA, PERSIA, THEBES, AND EGYPT.

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DYNASTY OF CHALDÆAN KINGS.

Οι Χαλδαῖοι πρῶτοι ἀνηγόρευσαν ἑαυτοὺς βασιλεῖς, ὧν πρῶτος Εὐήχιος,* ὁ παρ' ἡμῖν Νεβρωδ,† ἐβασίλευσε Βαβυλῶνος ἔτη ϛγο'.‡

Χαλδαίων β'. ἐβασίλευσε Χωμάσβηλος§ ἔτη ζ'.

Χαλδαίων γ'. ἐβασίλευσε Πῶρος ἔτη λε'.

Χαλδαίων δ'. ἐβασίλευσε Νεχούβης|| ἔτη μγ'.

Χαλδαίων ε'. ἐβασίλευσε Νάβιος¶ ἔτη μη'.

Χαλδαίων ϛ'. ἐβασίλευσεν Ὀνίβαλλος ἔτη μ'.

Χαλδαίων ζ'. ἐβασίλευσε Ζώζηρος** ἔτη μϛ'.††

THE Chaldæans were the first that assumed the title of Kings.

Of these the first was Evechius who is known to us by the name of Nebrôd (Nimrod) he reigned at Babylon 6 years and one-third.

2. Chomasbelus ..	7½ years.	
From the foundation	13 years.	
3. Porus	35 years.	
	48 years.	
4. Nechubes.. ..	43 years.	
	91 years.	
5. Nabius	48 years.	
	139 years.	
6. Oniballus	40 years.	
	179 years.	
7. Zinzerus	46 years.	
	225 years.	

Syncell. 169.

It is to be observed that some of these names occur again as the immediate successors of Nabonasar.

* Εὐήχοιος, A. B.—Εὐήχοος, Go. Sc. Eu.
† Νεμβρωδ. Go.
‡ γο'. (½) A. B.—Sc. and Go. omit it.
§ Χοσμάσβολος Vulg.—Χοσμάσβηλος B.—Χομάσβολος Sc. Eu.
|| Νεχώβης Sc. Eu.
¶ Αβιος Go. Sc. Eu.
** Ζίνζιρος Go. Sc. Eu.
†† με'. Go. Sc. Eu.

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DYNASTY OF THE ARABIAN KINGS OF CHALDÆA.

ΑΡΑΒΩΝ *βασιλέων τῶν μετὰ τοὺς ς' Χαλδαίων βασιλεῖς.*

Ὧν α'. Μαρδοκέντης ἐβασίλευσεν ἔτη μ'.

Ἀράβων β'. ἐβασίλευσε Μαρδακὸς ἔτη μ'.

Ἀράβων γ'. ἐβασίλευσε Σισιμόρδακος* ἔτη κη'.

Ἀράβων δ'. ἐβασίλευσε Νάβιος† ἔτη λζ'.

Ἀράβων ε'. ἐβασίλευσε Πάραννος ἔτη μ'.

Ἀράβων ς'. ἐβασίλευσε Ναβόνναβος‡ ἔτη κε'.

AFTER the six first Chaldæan kings reigned, reigned the following Arabian kings of Chaldæa.

1. Mardocentes ..	45 years.	
From the foundation	45 years.	
2. Mardacus	40 years.	
	85 years.	
3. Sisimordacus ..	28 years.	
	113 years.	
4. Nabius	37 years.	
	150 years.	
5. Paramus	40 years.	
	190 years.	
6. Nabonnabus ..	25 years.	
	215 years.	

* Σισιμάρδακος Sc. Eu.—Σισιμίρδακος Go.

† Γάβιος Sc. Eu.

‡ Ναβούναβος Dind.

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OF THE ASSYRIAN KINGS:

FROM ABYDENUS.*

"Fuit, inquit, Ninus, Arbeli (filius); qui Chaali; qui Arbeli; qui Anebi; qui Babii; qui Beli regis Assyriorum."

Ninus (says Abydenus) was the son of Arbelus; who was the son of Chaalus, the son of Anebus, the son of Babius, the son of Belus king of the Assyrians.

* The passage above cited from Abydenus in the Armenian edition of Eusebius's Chronicle places Ninus the sixth in descent from Belus, introducing the same names in an inverted order, that occur in the following Assyrian dynasties of Syncellus and Africanus (see p. 70) between Teutæus the twenty-eighth and Dercyllus the thirty-fourth. The Editor in a note produces some passages from Moses Choronensis and others to shew that such was the general opinion among the Armenians.

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DYNASTY OF ASSYRIAN KINGS:

FROM AFRICANUS.

SYNCELLUS.

ΑΣΣΥΡΙΩΝ α'. ἐβασίλευσε Βῆλος ἔτη νε'.

β'. Νίνος ἔτη νβ'.

γ'. Σεμίραμις ἔτη μβ'.

δ'. Νινύας,* ὁ καὶ Ζάμις,† υἱὸς Νίνου καὶ Σεμιράμεως, ἔτη λη'.

ε'. Ἄρειος ἔτη λ'.

ς'. Ἀράλιος ἔτη μ'.

ζ'. Ξέρξης ἔτη λ'.

η'. Ἀρμαμιθρης‡ ἔτη λη'.

θ'. Βήλωχος ἔτη λε'.

ι'. Βαλαιὸς ἔτη νβ'.

ια'. Σέθως ἔτη ν'. §

ιβ'. Μαμυθὸς ἔτη λ'.

ιγ'. Ἀσχάλιος || ἔτη κη'.¶

ιδ'. Σφαῖρος ἔτη κβ'.**

ιε'. Μάμυλος ἔτη λ'.

ις'. Σπαρθέως†† ἔτη μβ'.

Of the Assyrian kings the 1st was Belus who reigned 55 years.

2. Ninus .. .. .. 52 years.
3. Semiramis .. .. 42.
4. Ninuas who is called Zamis the son of Ninus and Semiramis: hereigned 38 years.
5. Arius .. .. .. 30 years.
6. Aralius.. .. .. 40.
7. Xerxes.. .. .. 30.
8. Armamithres .. 38.
9. Belochus .. .. 35.
10. Balæus.. .. .. 52.
11. Sethos .. .. .. 50.
12. Mamuthos .. .. 30.
13. Aschalius .. .. 28.
14. Sphærus .. .. 22.
15. Mamulus .. .. 30.
16. Spartheos .. .. 42.

* Νίνυας ἔτη λη' Go.
† Ζάμης Go.
‡ Ἀρμαμίθης B.
§ λβ'. Go.
|| Βασχάλεος.
¶ κβ' Go. m.
** κη'. Go. m.
†† Σπαρθαίως Go.—σπαρθέος B.

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DYNASTY OF ASSYRIAN KINGS:

FROM EUSEBIUS.

SCALIGER.	ARMENIAN.
ΑΣΣΥΡΙΩΝ ὲ Βασίλευσεν α'. Βῆλος ἔτη νε'.	I. NINUS, quem primum universæ Asiæ, exceptis Indis, imperasse dicunt annis LII.
β'. Νίνος ἔτη νβ'.	II. Semiramis .. .. ann. XLII
γ'. Σεμίραμις ἔτη μβ'.	III. Zames, qui Ninyas .. XXXVIII
δ'. Νινύας ὁ καὶ Ζάμης υἱὸς Νίνου καὶ Σεμιράμεως ἔτη λη'.	
ε'. Ἄρειος ἔτη λ'.	IV. Arius XXX
ς'. Ἀράλιος ἔτη μ'.	V. Aralius qui Amyrus .. XL
ζ'. Ξέρξης ἔτη λ'.	VI. Xerxes qui et Balæus XXX
η'. Ἀρμαμίθρης ἔτη λη'.	VII. Amramithes XXXVIII
θ'. Βήλοχος ἔτη λε'.	VIII. Belochus XXXV
ι'. Βαλαῖος ἔτη νβ'.	IX. Balæas XII
ια'. Ἀλτάδας* ἔτη λβ'.	X. Aladas XXXII
ιβ'. Μαμυθὸς ἔτη λ'.	XI. Mamithus XXX
ιγ'. Μαγχάλιος† ἔτη κη'.	XII. Machchalaleus XXX
ιδ'. Σφαῖρος ἔτη κβ'.	XIII. Sphærus XXII
ιε'. Μάμυλος ἔτη λ'.	XIV. Mamilus XXX
ις'. Σπαρθέως‡ ἔτη λ'.	XV. Sparethus XL

* Σεθως Afr.

† Ἀσχάλιος Afr.

‡ Σπαρθέος ἔτη μβ'. Afr.

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SYNCELLUS.	
ιζ'. Ἀσκατάδης ἔτη λη'.	17. Ascatades .. .. 38 years.
ιη'. Ἀμύντης ἔτη με'.	18. Amantes .. .. 45.
ιθ'. Βήλοχος ἔτη κε'.	19. Belochus .. .. 25.
κ'. Βαλατόρης* ἔτη λ'.	20. Balatores .. .. 30.
κα'. Λαμπρίδης ἔτη λ'.	21. Lamprides .. .. 30.
κβ'. Σωσάρης ἔτη κ.'	22. Sosares .. .. .. 20.
κγ'. Λαμπραὴς ἔτη λ'.	23. Lampraes .. .. 30.
κδ'. Πανυὰς ἔτη με'.	24. Pannas .. .. .. 45.
κε'. Σώσαρμος ἔτη κβ'.	25. Sosarmus .. .. 22.
κς'. Μιθραῖος ἔτη κζ'.	26. Mithræus .. .. 27.
κζ'. Τεύταμος, ὁ καὶ Ταυτάνης παρά τισι λεγόμενος, ἔτη λβ'.	27. Teutamus—who is called by some Tautanes: he reigned 32 years.
κη'. Τευταῖος ἔτη μδ'.	28. Teutæus .. .. 44.
κθ'. Ἀραβῆλος† ἔτη μβ'.	29. Arabelus .. .. 42.
λ'. Χάλαος ἔτη με'.	30. Chalaus .. .. 45.
λα'. Ἄνεβος ἔτη λη',	31. Anebus .. .. 38.
λβ'. Βάβιος ἔτη λζ'.	32. Babius.. .. .. 37.
λγ'. .. ..‡ ἔτη λ'.	33. .. .. 30.
λδ'. Δερκύλος ἔτη μ'.	34. Dercylus .. .. 40.
λε'. Εὐπάκμης§ ἔτη λη'.	35. Eupacmes.. .. 38.
λς'. Λαοσθένης ἔτη με'.	36. Laosthenes .. 45.
λζ'. Περτιάδης ἔτη λ'.	37. Pertiades .. .. 30.
λη'. Ὀφραταῖος ἔτη κα'.	38. Ophratæus .. 21.
λθ'. Ἐφεχερῆς ἔτη ς'. ‖	39. Ephecheres .. 6.¶
μ'. Ἀκραγάνης ἔτη μβ'.	40. Acraganes .. 42.
μα' Θῶνος ὁ λεγόμενος Κονκόλερος, Ἑλληνιστὶ Σαρδανάπαλλος** ἔτη κ'.††	41. Thonus surnamed Concolerus, by the Greeks Sardanapalus: he reigned 20 years.
Σαρδανάπαλλος Ταρσὸν ἔκ-	Sardanapalus built the cities of

* Βαλετόρης Go.
§ Εκπάκμης Go.
¶ 52.
†† ιε'. Go.
† Ἀραβίλος B. ‡ Θιναῖος Sc.
‖ νβ' Go. m.—Sc.
** Σαρδανάπαλος, Vulg.

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SCALIGER.		ARMENIAN.	
ιζ'. Ἀσκατάδης ἔτη λη'.	XVI.	Ascatades .. ann.	XL
ιη'. Ἀμύντης ἔτη με'.	XVII.	Amintas	XLV
ιθ'. Βήλοχος ἔτη με'.	XVIII.	Belochus	XLV
κ'. Βαλάτορος* ἔτη λ'.	XIX.	Balatores	XXX
κα'. Λαμπρίδης ἔτη λ'.	XX.	Lamprides	XXXII
κβ'. Σωσάρης ἔτη κ'.	XXI.	Sosmares	VIII
κγ'. Λαμπραὴς ἔτη λ'.	XXII.	Lampares	XXX
κδ'. Πανύας † ἔτη μ'.‡	XXIII.	Pannias	XLII
κε'. Σώσαρμος ἔτη κβ'.§	XXIV.	Sosarmus..	XIX
κς'. Μιθραῖος ἔτη κζ,	XXV.	Mithreus	XXVII
κζ'. Τεύταμος ὁ καὶ Τευτανης ἔτη λβ'.	XXVI.	Teutamus	XXXII
κη'. Τευταῖος ἔτη μδ'.	XXVII.	Teutaeus	XL
κθ'. Θιναῖος || ἔτη λ'.	XXVIII.	Thinaeus	XXX
λ'. Δέρκυλος ἔτη μ'.	XXIX.	Derusus	XL
λα'. Ἐυπάκμης ἔτη λη'.	XXX.	Eupalmes..	XXXVIII
λβ'. Λαοσθένης ἔτη με'.	XXXI.	Laosthenes	XLV
λγ'. Πυρτιάδης¶ ἔτη λ'.	XXXII.	Peritiades	XXX
λδ'. Ὀφραταῖος** ἔτη κα'.	XXXIII.	Ophrataeus	XXI
λε'. Ἐφαχερῆς†† ἔτη νβ'.	XXXIV.	Ophatanes..	L
λς'. Ἀκραγάνης ἔτη μβ'.	XXXV.	Acrazanes..	XLII
λζ'. Θῶνος ὁ λεγόμενος Κονκόλερος Ἑλληνιστὶ Σαρδανάπαλος ἔτη κ'.	XXXVI.	Sardanapalles	XX

Οὗτος, ἔσχατος γεγονὼς Ἀσσυρίων βασιλεὺς, ὑπερῆρεν ἅπαντας τοὺς πρὸ αὐτοῦ

Simul universa Assyriorum Dynastia juxta certos Scriptores (perduravit) annos MCCXL. juxta alios autem

* Βαλατόρης Afr.—Βελλεσπάρης Sc. m. † Πανύας Afr.

‡ μι'. Afr. § μβ'. Afr.

|| In Scaliger's list of Africanus, he also introduces between Teutæus and Thinæus—

κθ'. Ἀραβηλος	μβ'.
λ'. Χάλαος	με'.
λα'. Ἄναβος	λη'.
λβ'. Βάβιος	λζ'.—See p. 69.

¶ Πυριτιάδης Afr. ** Οφρατένης Sc. m.

†† Ἀκρακάρνης Afr.—Ὀκραζάπης Sc. m.

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SYNCELLUS.

τισε* καὶ Ἀγχιάλην τὰς πόλεις ἐν μιᾷ ἡμέρᾳ.

Tarsus and Anchiale in one day.

Ἡ τῶν Ἀσσυρίων βασιλεία εἰς τὸ καθολικὸν κοσμικὸν χρόνον ἔτος ἔληξε, διαρκέσασα ἔτη ,αυξ' ἀπὸ τοῦ κοσμικοῦ ,γσις' ἔτους.

The Assyrian empire founded A.M. 3216. flourished 1460 years and was overthrown A.M. 4675.

* φκησεν Vulg.—φκισεν Sc.

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SCALIGER.

τριφῇ, καὶ ῥαθυμίᾳ. Ἀγχίαλον καὶ Ταρσὸν ἐν ἡμέρᾳ μιᾷ ἔδεἱματο. Τέλος ὑπὸ Ἀρβάκου τοῦ Μήδου νικηθεὶς μεγάλην πυρὰν ποιήσας τόν τε χρυσὸν, καὶ τὸν ἄργυρον ἅπαντα, πρὸς δὲ τούτοις τὴν βασιλικὴν ἐσθῆτα ἅπασαν ἐπὶ ταύτην ἐσώρευσε. καὶ τὰς παλλακίδας, καὶ τοὺς εὐνούχους συγκλείσας εἰς τὸν ἐν μέσῃ τῇ πυρᾷ κατεσκευασμένον οἶκον, ἅμα τούτοις ἅπασιν ἑαυτόν τε καὶ τὰ βασίλεια κατέκαυσεν. Εἶτα ἡ τῶν Ἀσσυρίων βασιλεία εἰς τοὺς Μήδους μετηνέχθη.—*Eus. Chron. Sc.*

ARMENIAN.

annos MCCC. Thonnus Concolerus, qui Græce Sardanapallus vocatur ab Arbace et Belesio devictus, seipsum igni tradidit: a quo ad primam Olympiadem (sunt) anni XL.—*Eus. Chron. Ar.* p. 98.

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DYNASTY OF ASSYRIAN KINGS.*

Assyriorum primum regem scribunt Bilum, quem et ab Assyriis et Phœnices et Persi Deum vocaverunt. Hunc Dium Græco nomine interpretaverunt.

i. Bilus vero primus in Assyrios regnavit annos lxii, et partem Asiæ.

ii. Post hæc regnavit Ninus annos lii. Iste condidit Ninevem civitatem Assyriorum, et veniens in Asia vocatus est Picus.

iii. Post quem Semiramis, uxor ejus annos xlii. Hanc Ream vocaverunt propter ejus multam atrocitatem.

iv. Post hunc Zinas, regnavit annos xxxviii.

v. Arius xxx.

They write that the first king of the Assyrians was Bilus, whom the Assyrians, Phœnicians, and Persians, call God. In the Greek language they call him Dius.

1. Bilus, who was the first king, reigned over the Assyrians and part of Asia 62 years.

2. Afterwards reigned Ninus 52 years. He founded Nineveh, a city of the Assyrians, and coming into Asia was called Picus.

3. After him Semiramis, his wife, 42 years. She was called Rea on account of her manifold atrocities.

4. After her Zinas reigned 38 years.

5. Arius reigned 30 years.

* This Catalogue is given by Scaliger from a Chronological compilation "ab homine barbaro, inepto, Hellenismi et Latinitatis imperitissimo." It is possibly a mutilated copy of Castor's Canon, as it ends with the second Ninus. See p. 65*.

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VI. Aranus annos .. XL.
VII. Xerxes, qui et Balleus XXX.
VIII. Mamithrus .. XXXVII.
IX. Bilochus .. XXXV.
X. Balleus .. .. LII.
XI. Altallus .. .. XXXV.
XII. Mamithus .. XXX.
XIII. Itafferus .. .. XX.
XIV. Mamythus .. XXXV.
XV. Spareus .. .. XL.
XVI. Ascatagus .. XL.
XVII. Amintus .. .. L.
XVIII. Actosai et Semiramis femina .. .. .. XXIII.
XIX. Bilochus .. .. XXV.
XX. Belleroparus XXXIV.
XXI. Lampridus .. XXXII.
XXII. Posarus .. .. XX.
XXIII. Lamparus .. XXX.
XXIV. Paunius et Zeus XLV.
XXV. Sosarmus .. .. XX.
XXVI. Mithreus .. XXXV.
XXVII. Tautelus .. XXXII.

Anno isto tricessimo secundo confixus est Sol (Ilion?) ab Acheis.

XXVIII. Euteus annos .. XI.
XXIX. Thineus .. XXIX.
XXX. Cercillus .. XL.
XXXI. Eupalus .. XXXVI.
XXXII. Lausthenus .. XLV.
XXXIII. Peritiadus .. XXX.
XXXIV. Ophrateus .. XX.
XXXV. Ophratanus .. L.
XXXVI. Acrapazus .. XL.
XXXVII. Tonos Conceleros qui vocatur Græce Sardanapalus annos .. .. XXX.
XXXVIII. Ninus .. .. XIX.

Simul reges XXXIX antiqui Assyriorum perseverantes annos mille quadringentos triginta. Ab istis autem in prima Olympiada, annos LXVII Assyriorum regnum.

Altogether these thirty-nine ancient kings of the Assyrians reigned 1430 years. And from them to the first Olympiad the kingdom of the Assyrians continued sixty-seven years.

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CHALDÆAN DYNASTY OF NABONASAR.

THE ECCLESIASTICAL CANON.

ΤΑ ἀπὸ Σαλμανασὰρ, ἤτοι Ναβονασάρου, ἔτη κατὰ τὴν ἐκκλησιαστικὴν στοιχείωσιν ἕως Κύρου, καὶ ἔπειτα Ἀλεξάνδρου τοῦ Μακεδόνος.

THE ecclesiastical computation of the years from Salmanasar who is the same as Nabonasar to Alexander of Macedon.

α'. Ναβονάσαρος ὁ καὶ Σαλμανασὰρ* ἐν τῇ γραφῇ λεγόμενος ἔτη κε'.	1. Nabonasar who is called in Scripture Salmanasar, reigned 25 years.	25.
β'. Νάβιος ἔτη η'.	2. Nabius 8	33.
γ'. Χίνζηρος καὶ Πῶρος ἔτη ε'.	3. Chinzerus and Porus 5	38.
δ'. Ἰλουλαῖος† ἔτη ε'.	4. Ilulæus 5	43.
ε'. Μαρδοκέμπαδος‡ ἔτη ιβ'.	5. Mardocempadus 12	55.
ς'. Ἀρκεανὸς ἔτη ε'.	6. Arceanus 5	60.
ζ'. Ἀβασίλευτος ἔτη β'.	7. Interregnum 2	62.
η'. Βήλιλος§ ἔτη γ'.	8. Belilus 3	65.
θ'. Ἀπαρανάδισος ἔτη ς'.	9. Aparanadisus 6.. ..	71.
ι'. Ἠριγέβαλος‖ ἔτος α'.	10. Erigebalus 1	72.
ια'. Μεσησιμόρδακος¶ ἔτη δ'.	11. Mesesimordacus 4 ..	76.

* Σαλμανασὰρ Go.
† Ἰλλουλαῖος Vulg.—Ἰλολαιὸς B.
‡ Μαρδοκεμπάδοκος Vulg.
§ Βήληλος Go.
‖ Ἰριγιβαλλος Go.
¶ Μεσισικόρδακος A.—Μεσσισιμόρδακος Go.

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CHALDÆAN DYNASTY OF NABONASAR.

THE ASTRONOMICAL CANON.

ΤΑ ἀπὸ Ναβονασάρου ἔτη, τοῦ καὶ Σαλμανασὰρ,* βασιλέως Χαλδαίων, ἕως Ἀλεξάνδρου τοῦ κτίστου τελευτῆς κατὰ τὸν ἀστρονομικὸν κανόνα.		THE Astronomical Canon of the years from Nabonasar who is the same as Salmanasar King of the Chaldæans to the death of Alexander the founder of the Greek dynasty.	
α'. Ναβονασάρου ἔτη	ιδ'.	1. Nabonasarus	14.
β'. Ναβίου ἔτη β'.	ις'.	2. Nabios 2	16.
γ'. Χινζήρου καὶ Πώρου† ἔτη ε'.	κα'.	3. Chinzerus and Porus 5.	21.
δ'. Ἰλουλαίου ἔτη ε'.	κς'.	4. Ilulæus 5	26.
ε'. Μαρδοκεμπάδου ἔτη ιβ'.	λη'.	5. Mardocempadus 12	38.
ς'. Ἀρκεανοῦ ἔτη ε'.	μγ'.	6. Arceanus 5..	43.
ζ'. Ἀβασίλευτος ἔτη β'.	με'.	7. Interregnum 2	45.
η'. Βηλίβου‡ ἔτη γ'.	μη'.	8. Belibus 3	48.
θ'. Ἀπαραναδίσου§ ἔτη ς'.	νδ'.	9. Aparanadisus 6 ..	54.
ι'. Ἠριγεβάλου‖ ἔτος α'.	νε'.	10. Erigebalus 1	55.
ια'. Μεσησιμορδάκου ἔτη δ'.	νθ'.	11. Mesesimordacus 4..	59.

* Σαλμονασὰρ Go. † Πώρου B. m.—Πύρου A.—Πόρρου Go.
‡ Βηλίβου B.—Βηλίθου Go.—Βέλιμος Supra in Dind.
§ Ἀπαρανναδίσου B.—Ἀποραναδίσου Go. ‖ Ἰριγεθάλου Go.

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THE ECCLESIASTICAL CANON.

ιβ'. Ἀβασίλευτος ἄλλος ἔτη η'.	12. Interregnum 8 ..	84.
ιγ'. Ἰσαριυδῖνος * ἔτη ιγ'.	13. Isarindinus 13 ..	97.
ιδ'. Σαοσδουχῖνος † ἔτη θ'.	14. Saosduchinus 9 ..	106.
ιε'. Κινηλάδανος ‡ ἔτη ιδ'.	15. Cineladanus 14 ..	120.
ις'. Ναβοπαλάσαρος § ἔτη κα'.	16. Nabopalasarus 21 ..	141.
ιζ'. Ναβουχοδονόσωρ|| υἱὸς ἔτη μγ'.	17. Nabuchodonosor his son 43..	184.
ιη'. Εὐειλὰδ ¶ Μαροδὰχ ἔτη ε'.	18. Euilad Marodach 5	189.
ιθ'. Νιριγλήσαρος ** ὁ καὶ Βαλτάσαρ ἔτη γ'.	19. Niriglesarus who is Baltasar 3..	192.
κ'. Ναβονάδιος ὁ καὶ Ἀστυάγης Δαρεῖος †† Ἀσσουήρου ‡‡ καὶ Ἀρταξέρξης ἔτη ιζ.	20. Nabonadius who is Astyges Darius Assuerus and Artaxerxes 17	219.

PERSIAN DYNASTY.

κα'. Κῦρος Περσῶν πρῶτος βασιλεὺς ἔτη λα'.	21. Cyrus the first king of Persia 31.	
κβ'. Καμβύσης υἱὸς Κύρου ἔτη η'.	22. Cambyses the son of Cyrus 8	39.
κγ'. Μάγοι ἀδελφοὶ β' Σμέρδιος §§ καὶ Παυζούτης μῆνας ζ.	23. The Magi two brothers Smerdius and Pausoutes 7 months.	
κδ'. Δαρεῖος υἱὸς Ὑστάσπου|||| ἔτη λς'.	24. Darius the son of Hystaspes 36	75.

* Ἰσπαριδηνὸς Vulg.
† Σαὸς Δούχιος Go.
‡ Κινηλαδανᾶς Go.
§ Ναβοπαλασσαρος B.
|| Ναβοχοδονόσωρ B.
¶ Εὐϊδᾶν βαροχάδ A.—Ἐβιδὰν Μαροδὰχ Go.
** Νιρηγλήσαρος Go.—Νηριγλήσαρος A. B.
†† Δάρσιος A. B.—Δάρσειος Go.
‡‡ Ἀσουήρου A. B.
§§ Ἐμέρδιος B.
|||| Ὑστάπου A. B.

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THE ASTRONOMICAL CANON.

ιβ'. Ἀβασίλευτος ἄλλος ἔτη η'. ξζ'.	12. Interregnum 8.. ..	67.
ιγ'. Ἰσαρινδίνου* ἔτη ιγ'. π'.	13. Isarindinus 13	80.
ιδ'. Σαοσδουχίνου † ἔτη θ'. .. .. πθ'.	14. Saosduchinus 9 ..	89.
ιε'. Κινηλαδάλου‡ ἔτη ιδ'. ργ'.	15. Cineladalus 14..	103.
ις'. Ναβόπαλασάρου§ πατρὸς Ναβουχοδονόσωρ ἔτη κα'. ρκδ'.	16. Nabopalasarus the father of Nabuchodonosor 21	124.
ιζ'. Ναβοπαλασάρου‖τοῦ καὶ Ναβουχοδονόσωρ ἔτη μγ'. .. ρξζ'.	17. Nabopalasarus who is Nabuchodonosor 43	167.
ιη'. Ἰλλοαρουδάμου¶ ἔτη γ'. .. ρο'.	18. Illoarudamus 3.. ..	170.
ιθ'. Νιριγασολασάρου** ἔτη ε'. .. ροε'.	19. Nirigasolasarus 5 ..	175.
κ'. Ναβοναδιου τοῦ καὶ Ἀστυάγους ἔτη λδ'. σθ'.	20. Nabonadius who is Astyages 34	209.

PERSIAN DYNASTY.

κα'. Κύρου ἔτη θ'. σιη'.	21. Cyrus 9	218.
κβ'. Καμβύσου ἔτη η'. σκς'.	22. Cambyses 8	226.
κγ'. Δαρείου ἔτη λς'. σξβ'.	23. Darius 36	262.
κδ'. Ξέρξου ἔτη κα'. σπγ'.	24. Xerxes 21	283.

* Ἰσαρινδίνου A.—Ἰσαρινδήνου B.
† Σαοσδουχίου Vulg.—Σαοδουχίνου B.
‡ Κινηλαδάλου Go.—Dind. proposes Κινηλαδάνου.
§ Ναβουκολασσάρου B.—Ναβουπαλασσάρου Go.
‖ Ναβουχοδονόσορ Go. ¶ Ἰλλουαρουδάμου Go.
** Νιρηγασολασάρου B.—Νηρηγασολασάρου Go.

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THE ECCLESIASTICAL CANON.

κε'. Ξέρξης υἱὸς Δαρείου μῆνας κ'.*	25. Xerxes the son of Darius 20 months .. 77.
κς'. Ἀρταξέρξης Ξέρξου ὁ μακρόχειρ ἔτη μγ'. †	26. Artaxerxes the son of Xerxes, Longimanus 43 .. .. 120.
κζ'. Ξέρξης υἱὸς Ἀρταξέρξου μῆνας β'.	27. Xerxes the son of Artaxerxes 2 months.
κη'. Σογδιανὸς μῆνας ζ'.	28. Sogdianus 7 months 121.
κθ'. Δαρεῖος ὁ Νόθος ‡ ἔτη ιθ'.	29. Darius Nothus 19 .. 140.
λ'. Ἀρταξέρξης ὁ Μνήμων ἔτη μ'.	30. Artaxerxes Mnemon 40 .. .. 180.
λα'. Ὦχος Ἀρταξέρξου υἱὸς ἔτη ε'.	31. Ochus the son of Artaxerxes 5 .. .. .. 185.
λβ'. Ἄρσου ἀδελφοῦ Ὤχου ἔτη δ'.	32. Arses the brother of Ochus 4 .. .. .. 189.
λγ'. Δαρείου γ' Ἀρσάμου ἔτη ς'.	33. Darius III. the son of Arsamus 6 .. .. 195.
λδ'. Ἀλεξάνδρου Μακεδόνος ἔτη ς'.	34. Alexander of Macedon 6 .. .. 201.

* ἔτη Go. m. † μα'. Go. m.

‡ Νοθοσίνομος Vulg.—Νοθοσήνομος B.—νόθος ἢ νόμος librarius.

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THE ASTRONOMICAL CANON.

κε'.	Ἀρταξέρξου α' ἔτη μα'.	τκδ'.	25. Artaxerxes I. 41. .. 324.
κς'.	Δαρείου β'. τοῦ καὶ Νόθου* ἔτη ιθ'.	τμγ'.	26. Darius II. who is Nothus 19 .. .. .. 343.
κζ'.	Ἀρταξέρξου δευτέρου ἔτη μς'.	τπδ'.	27. Artaxerxes II. 46 .. 389.
κη'.	Ὤχου ἔτη κα'.	υι'.	28. Ochus 21 .. .. .. 410.
κθ'.	Σάρου ἔτη β'.	υιβ'.	29. Sarus 2 .. .. .. 412.
λ'.	Δαρείου τρίτου τοῦ καὶ Ἀρσάμου ἔτη ς'.	υιη'.	30. Darius III. who is Arsamus 6 .. .. .. 418.
λα'.	Ἀλεξάνδρου τοῦ μεγάλου ἔτη ς'.	υκδ'.†	31. Alexander the Great 6. 424.

* Νόνου B.

† σζδ' Qy.

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PTOLEMÆUS' CANON:

FROM THEON.

ΑΣΣΥΡΙΩΝ ΚΑΙ ΜΗΔΩΝ.		KINGS OF THE ASSYRIANS AND MEDES.	
α'. Ναβονασσάρου ἔτη	ιδ'.	1. Nabonassarus	14.
β'. Ναδίου β'.	ις'.	2. Nadius 2	16.
γ'. Χινζίρου καὶ Πώρου ε'.	κα'.	3. Chinzirus and Porus 5	21.
δ'. Ἰουγαίου ε'.	κς'.	4. Iugæus 5	26.
ε'. Μαρδοκεμπάδου ιβ'.	λη'.	5. Mardocempadus 12	38.
ς'. Ἀρκίανοῦ ε'.	μγ'.	6. Arcianus 5	43.
ζ'. Ἀβασίλευτου πρώτου β'.	με'.	7. Interregnum 2 ..	45.
η'. Βηλίβου γ'.	μη'.	8. Belibus 3	48.
θ'. Ἀπρωναδίου ς'.	νδ'.	9. Apronadius 6	54.
ι'. Ρηγηβήλου α'.	νε'.	10. Rigebelus 1	55.
ια'. Μεσεσσιμορδάκου δ'.	νθ'.	11. Mesessimordacus 4	59.
ιβ'. Ἀβασίλευτου η'.	ξζ'.	12. Interregnum 8	67.
ιγ'. Ἀσσαραδίνου ιγ'.	π'.	13. Assaradinus 13 ..	80.
ιδ'. Σαοσδουχήου κ'.	ρ'.	14. Saosducheus 20 ..	100.
ιε'. Χυνιλαδάνου κβ'.	ρκβ'.	15. Chuniladanus 22 ..	122.
ις'. Ναβοκολασσάρου κα'.	ρμγ'.	16. Nabocolassarus 21 ..	143.

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ιζ'. Ναβοκολασσάρου μγ'.	ἔτη ρμς'.*	17. Nabocolassarus 43	186.
ιη'. Ἰλουαροδάμου β'.	ρπα'.†	18. Iluarodamus 2 ..	188.
ιθ'. Νιρικασσολασσάρου δ'.	ρξβ'.‡	19. Niricassolassarus 4	192.
κ'. Ναβοναδίου ιζ'.	σθ'.	20. Nabonadius 17 ..	209.

ΠΕΡΣΩΝ ΒΑΣΙΛΕΩΝ.		KINGS OF THE PERSIANS.	
κα'. Κύρου θ' ἔτη.	σιη'.	21. Cyrus 9	218.
κβ'. Καμβύσου κ'. §	σκς'.	22. Cambyses 8	226.
κγ'. Δαρείου α'. λς'.	σξβ'.	23. Darius I. 36	262.
κδ'. Ξέρξου κα'.	σμγ'.‖	24. Xerxes 21	283.
κε'. Ἀρταξέρξου α'. μα'.	τκδ'.	25. Artaxerxes I. 41 ..	324.
κς'. Δαρείου β'. ιθ'.	τμγ'.	26. Darius II. 19 ..	343.
κζ'. Ἀρταξέρξου δευτέρου μς'.	τπθ'.	27. Artaxerxes II. 46 ..	389.
κη'. Ὤχου κα'.	υἱ.	28. Ochus 21	410.
κθ'. Ἀρώστου β'.	υιβ'.	29. Arostes 2	412.
λ'. Δαρείου τρίτου γ'.	υις'.	30. Darius III. 4	416.

ΕΛΛΗΝΩΝ ΒΑΣΙΛΕΩΝ.		KINGS OF THE GREEKS.	
Ἀλεξάνδρου μακ. κ'. ¶	υκδ'.	Alexander the Great 8.	424.
Φιλίππου Ἀριδαίου ζ'.	ζ'.	Philippus Aridæus 7. 7.	431.
Ἀλεξάνδρου Αἴγου ιβ'.	ιθ'.	Alexander Ægus 12. 19.	443.

ΕΛΛΗΝΩΝ ΒΑΣΙΛ. ΕΝ ΑΙΓΥΠΤΩ.		GREEK KINGS OF EGYPT.	
Πτωλεμαίου Λάγου κ'.	λθ'.	Ptolemæus Lagus 20.	39. 463.
Πτ. Φιλαδέλφου λη'.	οζ'.	Pt. Philadelphus 38.	77. 501.

* ρπς' Qy. † ρπη' Qy. ‡ ρϟβ' Qy.
§ η' Qy. ‖ σπγ' Qy. ¶ η' Qy.

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Πτ. Εὐεργέτου κε'.	ρβ'.	Pt. Euergetes 25.	102. 526.
Πτ. Φιλοπάτορος ιζ'.	ριθ'.	Pt. Philopator 17.	119. 543.
Πτ. Ἐπιφάνους κδ'.	ρμγ'.	Pt. Epiphanes 24.	143. 567.
Πτ. Φιλομήτορος λε'.	ρογ'.	Pt. Philometor 35.	178. 602.
Πτ. Εὐεργέτου β'. κθ'.	σζ'.	Pt. Euergetes II. 29.	207. 631.
Πτ. Σωτῆρος λς'.	σμγ'.	Pt. Soter 36. ..	243. 667.
Πτ. Διονύσου κθ'.	σοβ'.	Pt. Dionysus 29.	272. 696.
Κλεόπατρας κβ'.	σζθ'.*	Cleopatra 22. ..	294. 718.

ΡΩΜΑΙΩΝ ΒΑΣΙΛΑΣΙΣ.		KINGS OF THE ROMANS.	
Αὐγούστου μγ'.	τλζ'.	Augustus 43. ..	337. 761.
Τιβερίου κβ'.	τνθ'.	Tiberius 22.	359. 783.
Γαΐου δ'.	τξγ'.	Gaius 4.	363. 787.
Κλαυδίου ιδ'.	τοζ'.	Claudius 14.	377. 801.
Νέρωνος ιδ'.	τξα'.†	Nero 14.	391. 815.
Οὐεσπασιανοῦ ι'. ..	να'.	Vespasianus 10. ..	401. 825.
Τίτου γ'...	νδ'.	Titus 3...	404. 828.
Δομετιανοῦ ιε'.	νιθ'.	Dometianus 15. ..	419. 843.
Νέρουα α'.	νκ'.	Nerva 1.	420. 844.
Τραιανοῦ ιθ'.	υλθ'.	Trajanus 19.	439. 863.
Ἀδριανοῦ κα'.	υξ'.	Adrianus 21. ..	460. 884.
Ἀντωνίνου κγ'.	υπγ'.	Antoninus 23. ..	483. 907.

Calvisius, p. 79.

* σλδ' Qy.

† τλα' Qy.

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DYNASTIES OF THE MEDIAN KINGS.

FROM SYNCELLUS.

ΜΗΔΩΝ α' ἐβασίλευσεν Ἀρβάκης, ὁ καταλύσας τὴν τῶν Ἀσσυρίων ἀρχὴν, ἔτη κη'.	Of the Median kings the first was Arbaces who overthrew the empire of the Assyrians .. .. 28 years.
β'. Μανδαύκης ἔτη κ'.	2. Mandauces .. .. 20.
γ'. Σώσαρμος ἔτη λ'.	3. Sosarmus .. .. 30.
δ'. Ἀρτύκας ἔτη λ'.	4. Artycas .. .. .. 30.
ε'. Δηϊόκης* ἔτη νδ'.	5. Deioces .. .. .. 54.
Δηϊόκης ὁ Μήδων βασιλεὺς ἔκτισεν Ἐκβάτανα† τὴν πόλιν μεγάλην καὶ διαβόητον.	Deioces the king of the Medes founded the great and celebrated city of Ecbatana.
ς'. Ἀφραάρτης‡ ἔτη να'.	6. Aphraartes .. .. 51 years.
ζ'. Κυαξάρης ἔτη λβ'.	7. Cyaxares .. .. 32.
η'. Ἀστυάγης Δάρειος ἔτη λη'.	8. Astyages Darius 38.

FROM EUSEBIUS.

FROM THE CANON.		ARMENIAN.
α'. Ἀρβάκης ἔτη κη'.	I. Arbaces	.. .. .. XXVIII.
β'. Σώσαρμος ἔτη λ'.	II. Mandauces	.. .. .. XX.
γ'. Μεδίδος ἔτη μ'.	III. Sosarmus	.. .. .. XXX.
δ'. Καρδικέας ἔτη νγ'.	IV. Articas	.. .. XXX.
ε'. Δηϊόκης ἔτη νδ'.	V. Dejoces	.. .. LIV.

* Διοίκης Vulg. † Ἐκβακτάα A. B. ‡ Ἀφραδάρτης Sc.

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ς'. Φραόρτης ἔτη κδ'.	VI. Phraortes	XXIV.
ζ. Κυαξάρης ἔτη λβ'.	VII. Ciaxares	XXXII.
η'. Ἀστυάγης ἔτη λη'.	VIII. Astyages	XXXVIII.

FROM HERODOTUS.

α'. Δηϊόκης ἔτη νγ'.	1. Deioces	53 years.
β'. Φραόρτης ἔτη κβ'.	2. Phraortes	22.
γ'. Κυαξάρης ἔτη μ'.	3. Cyaxares	40.
δ'. Ἀστυάγης ἔτη λε'.	4. Astyages	35.

FROM CTESIAS.*

α'. Ἀρβάκης ἔτη κη'.	1. Arbaces .. .. .. 28 years.
β'. Μαδαύκης† ἔτη ν'.	2. Maduces .. .. .. 50.
γ'. Σώσαρμος ἔτη λ'.	3. Sosarmus .. .. .. 30.
δ'. Ἀρτίας‡ ἔτη ν'.	4. Artias .. .. 50.
ε'. Ἀρβιάνης ἔτη κβ'.	5. Arbianes .. .. .. 22.
ς'. Ἀρσαῖος§ ἔτη μ'.	6. Arsæus .. .. 40.
ζ'. Ἀρτύνης ἔτη κβ'.	7. Artynes .. .. 22.
η'. Ἀρτιβάρνας ἔτη μ', Ἀστιβάρα δὲ τοῦ βασιλέως τῶν Μήδων γήρᾳ τελευτήσαντος,	8. Artibarnas .. .. .. 40. After the death of Astibaras king of the Medes of old age, reigned
θ'. Ἀσπάδας‖ ὁ υἱὸς, ὁ ὑπὸ τῶν Ἑλλήνων Ἀστυάγης καλούμενος.	9. Aspadas his son, whom the Greeks call Astyages.

Diod. Sic. Lib. II. p. 84.

* Jackson gives a catalogue of the Median kings composed of the four first from the list of Syncellus, and the five last from this of Ctesias.

† Μανδαύκης m. ‡ Ἀρτύκας m.

§ Diodorus, in subsequently relating the revolt of Parsodes and the war of the Caducei or Carducei with the Medes, changes the name to Ἀρταῖος.

‖ Ἀπάνδας m.

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FROM CASTOR.*

Quod vero CCLXIX annorum Midorum obtinuerunt tempora, sic: a principio Abbaci, qui primus regnavit in Midia, usque Alyatum quem Cyrus exterminans in Persida regnum migravit.

I. Abracus ann. XXVIII.
II. Sosarmus .. IV.
III. Mamythus .. XL.
IV. Cardiceus .. XXIII.
V. Diycus .. LIV.
VI. Fraortus .. XXIV.
VII. Cyaxarus .. XXXII.
VIII. Astyacus .. XXXVIII.

Hæc Midorum regna permanserunt per annos CCLXIX a quintodecimo anno Oziæ regis Judæ, hoc est, LIII annorum primæ Olympiadæ. Finiit autem quinquagesima quarta Olympiada anno trecentessimo octavo regnante Astyago, quem exterminavit Cyrus Persus in quinquagesima quarta Olympiada.

The times of the kingdom of the Medes continued 269 years, thus: From the beginning of the reign of Abbacus, the first king of Media to Alyatus, whom Cyrus dethroned when he transferred the empire to Persia.

1. Abracus .. .. 28 years.
2. Sosarmus .. .. 4.
3. Mamythus .. 40.
4. Cardiceus .. 23.
5. Diycus .. .. 54.
6. Fraortus .. .. 24.
7. Cyaxarus .. 32.
8. Astyacus .. .. 38.

The kingdom of the Medes, therefore, continued 269 years, from the 15th year of Ozias, king of Judah, that is 53 years before the first Olympiad, and it ended in the 54th Olympiad, in the 308th year, in the reign of Astyagus, whom Cyrus the Persian dethroned in the 54th Olympiad.—*Sc. Eu. Chron.* 78.

* This is from the barbarous Latin chronology mentioned, p. 76.

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CANON OF THE KINGS OF THEBES:

FROM ERATOSTHENES.

ΠΡΩΤΟΣ ἐβασιλευσε Μήνης* Θηβινίτης Θηβαῖος,† ὃς ἑρμηνεύεται Διόνιος·‡ ἐβασίλευσεν ἔτη ξβ'.

Θηβαίων δεύτερος ἐβασίλευσε Ἀθώθης υἱὸς Μήνεως§ ἔτη νθ'. οὗτος ἑρμηνεύεται Ἑρμογένης.

Θηβαίων Αἰγυπτίων τρίτος ἐβασίλευσε Ἀθώθης ὁμώνυμος ἔτη λβ'.

Θηβαίων ἐβασίλευσε δ'. Διαβίης υἱὸς Ἀθώθεως|| ἔτη ιθ'. οὗτος ἑρμηνεύεται Φιλέταιρος.¶

Θηβαίων ἐβασίλευσε ε'. Πεμφῶς** υἱὸς Ἀθώθεως ὃ

THE first who reigned was Menes the Thebinite, the Thebæan; which is by interpretation Dionius. He reigned sixty-two years.

The 2nd of the Theban kings reigned Athothes the son of Menes, 59 years. He is called by interpretation Hermogenes.

The 3rd of the Theban Egyptian kings was Athothes, of the same name, 32 years.

The 4th of the Theban kings was Diabies the son of Athothes, 19 years. By interpretation he is called Philetærus.

The 5th of the Theban kings was Pemphos, the son of Athothes, who

* Μίνης Go.—Μήνις B.
† Θεινίτης Vulg.—Θηνίτης B.—Thyuites Eu.
‡ αὐώνιος Din. from Jabl. § Μίνεως Go. || Ἀθώσεως Go.
¶ Sc. Din.—φιλέτερος A. B.—Φιλίστερος Go. ** Σεμφῶς Jabl.

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Θηβαίων Αἰγυπτίων ἐβασίλευσε ς'. Τοιγαράμαχος* Μομχειρὶ Μεμφίτης ἔτη οθ'. οὗτος ἐρμηνεύεται τὴς ἀνδρὸς† περισσομελής.

The 6th of the Theban Egyptian kings was Tœgaramachus Momchiri, the Memphite, who is called a man redundant in his members, 79 years.

Θηβαίων Αἰγυπτίων ἐβασίλευσε ζ'. Στοῖχος υἱὸς αὐτοῦ, ὅ ἐστιν Ἄρης ‡ ἀναίσθητος, ἔτη ς'.

The 7th of the Theban Egyptian kings, Stœchus his son, who is Ares the senseless, reigned 6 years.

Θηβαίων Αἰγυπτίων ἐβασίλευσε ὄγδοος Γοσορμίης, ὅ ἐστιν Ἐτησυπαντὸς ἔτη λ'.

The 8th of the Theban Egyptian kings Gosormies, who is called Etesipantus, reigned 30 years.

Θηβαίων Αἰγυπτίων ἐβασίλευσε θ'. Μάρης υἱὸς αὐτου, ὅ ἐστιν Ἡλιόδωρος ἔτη κς'.

The 9th of the Theban Egyptian kings Mares, his son, who is called Heliodorus, 26 years.

Θηβαίων Αἰγυπτίων ι'. ἐβασίλευσεν Ἀνωΰφις, § ὅ ἐστιν υἱὸς ἐπίκοινος || ἔτη κ'.

The 10th of the Theban Egyptian kings Anoÿphis, which signifies a common son, reigned 20 years.

Θηβαίων Αἰγυπτίων ια'. ἐβασίλευσεν Σίριος, ¶ ὅ ἐστιν υἱὸς κόρρης,** ὡς δὲ ἕτεροι Ἀβάσκαντος ἔτη ιη'.

The 11th of the Theban Egyptian kings Sirius, which signifies the son of the cheek, but according to others Abascantus reigned 18 years.

Θηβαίων Αἰγυπτιων ιβ'. ἐβασίλευσε Χνοῦβος Γνευρὸς,†† ὅ ἐστιν Χρύσης Χρύσου υἱὸς ἔτη κβ'.

The 12th of the Theban Egyptian kings reigned Chnubus Gneurus, which is Chryses the son of Chryses, 22 years.

Θηβαίων Αἰγυπτίων ιλ'. ἐβασίλευσε Ῥαύωσις, ὅ ἐστιν ἀρχικράτωρ ‡‡ ἔτη ιγ'.

The 13th of the Theban Egyptian kings reigned Rauosis, which is Archicrator, 13 years.

Θηβαίων Αἰγυπτίων ιδ'. ἐβασίλευσε Βιῦρης§§ ἔτη ι'.

The 14th of the Theban Egyptian kings reigned Biÿris, 10 years.

* Τοῖγαρ Αμαχος Go.—Τοιγάραμος Sc.
† Τίσανδρος Sc.
‡ ἄρις Jabl.
§ Ἀνωύφης Go.
|| ἐπίκωμος B. Din.—ἐπικομος A.
¶ Σίροῖς Sc.
** κόρης B. Din.
†† Χνεῦρος Sc.
‡‡ αρχηκράτωρ B.
§§ Βιύρις Go.—Αἰύρης Sc.

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Θηβαίων* ιε'. ἐβασίλευσε Σαῶφις Κωμαστὴς,† κατὰ δὲ ἑνίους Χρηματιστὴς ἔτη κϑ'.

The 15th of the Theban kings Saophis Comastes, or, according to some, Chrematistes, reigned 29 years.

Θηβαίων ις'. ἐβασιλευσε Σαῶφις ‡ β'. ἔτη κζ'.

The 16th of the Theban kings Saophis the second, reigned 27 years.

Θηβαίων ιζ'. ἐβασίλευσε Μόσχερῆς § Ἡλιόδοτος ἔτη λα'.

The 17th of the Theban kings, Moscheres Heliodotus, reigned 31 years.

Θηβαίων ιη'. ἐβασίλευσε Μοῦσθις || ἔτη λγ'.

The 18th of the Theban kings, Musthis, reigned 33 years.

Θηβαίων ιϑ'. ἐβασίλευσε Παμμῆς¶ Ἀρχονδὴς ἔτη λε'. **

The 19th of the Theban kings, Pammes Archondes, reigned 35 years.

Θηβαίων κ'. ἐβασίλευσεν Ἀπάππους †† μέγιστος, οὗτος ὡς φασι παρὰ ὥραν μίαν ἐβασίλευσεν ἔτη ρ'.

The 20th of the Theban kings, Apappus Maximus, is said to have reigned 100 years with the exception of one hour.

Θηβαίων κα'. ἐβασίλευσεν Ἐχεσκοσοκάρας ‡‡ ἔτος α'.

The 21st of the Theban kings, Echescosocaras, reigned one year.

Θηβαίων κβ'. ἐβασίλευσε Νίτωκρις §§ γυνὴ ἀντὶ τοῦ ἀνδρὸς, ἥ ἐστιν Ἀθηνᾶ Νικηφόρος, ἔτη ς'.

The 22nd of the Theban sovereigns was a queen, who reigned instead of her husband; she was named Nitocris that is Athena the victorious, and reigned 6 years.

Θηβαίων κγ'. ἐβασίλευσε Μυρταῖος Ἀμμωνόδοτος ἔτη κβ'.

The 23rd of the Theban kings, Myrtæus Ammonodotus, reigned 22 years.

Θηβαίων κδ'. ἐβασίλευσε Θυοσιμάρης |||| κραταιὸς, ὃ ἐστιν ἥλιος, ἔτη ιβ.'

The 24th of the Theban kings, Thyosimares the robust, who is called the Sun, reigned 12 years.

* Din. inserts Αἰγυπτίων—Sc. inserts it throughout.—Go. inserts βασιλέων.
† Κομαστὴς . Go. ‡ Σεναῶφις Sc.—Σενσαῶφις Go.
§ Μοσχέρις Go. || Μοσθῆς Din. B.
¶ Πάμμος Go.—Πάμνος Sc. ** ιγ'. Sc. †† Ἄπακπος Sc.
‡‡ Ἐχεσκὸς ὁ κάρας A.—Ἀχεσχὸς Ὀκαρας Go.—Ἔχεσκος ὁ Κάρας Sc.
§§ Νιτροκὶς B. |||| Οὐοσιμάρης Din. Jabl.

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Θηβαίων κε'. ἐβασίλευσε Θίνιλλος,* ὅ ἐστιν αὐξήσας τὸ πάτριον κράτος ἔτη η'.

The 25th of the Theban kings, Thinillus, which is the augmenter of country's strength, reigned 8 years.

Θηβαίων κς'. ἐβασιλευσε Σεμφρουκράτης, ὅ ἐστιν Ἡρακλῆς Ἁρποκράτης ἔτη ιη'.

The 26th of the Theban kings, Semphrucrates, who is Hercules Harpocrates, reigned 18 years.

Θηβαίων κζ'. ἐβασίλευσε Χουθὴρ Ταῦρος † τύραννος ἔτη ζ'.

The 27th of the Theban kings, Chuther Taurus the tyrant, 7 years.

Θηβαίων κη'. ἐβασίλευσε Μευρὴς Φιλόσκορος‡ ἔτη ιβ'.

The 28th of the Theban kings, Meures Philoscorus, reigned 12 years.

Θηβαίων κθ'. ἐβασίλευσε Χωμαεφθὰ § κόσμος Φιλήφαιστος || ἔτη ια'.

The 29th of the Theban kings, Chomaephtha Cosmus Philephæstus, reigned 11 years.

Θηβαίων λ'. ἐβασίλευσε Σοικουνιόσοχος ¶ τύραννος ἔτη ξ'.

The 30th of the Theban kings, Sœcuniosochus the tyrant, reigned 60 years.

Θηβαίων λα'. ἐβασίλευσε Πετεαθυρῆς ** ἔτη ις'.††

The 31st of the Theban kings, Penteathyres, reigned 16 years.

Θηβαίων λβ'. ἐβασίλευσε Σταμμενεμῆς ‡‡ β'. ἔτη κγ'.

The 32nd of the Theban kings, Stamenemes the second, reigned 23 years.

§§ Θηβαίων λγ'. ἐβασίλευσε Σιστοσιχερμης |||| Ἡρακλῆς κραταιὸς ¶¶ ἔτη νε'.

The 33rd of the Theban kings, Sistosichermes, Hercules the strong, reigned 55 years.

Θηβαίων λδ'. ἐβασίλευσε Μάρις *** ἔτη μγ'.

The 34th of the Theban kings, Maris, reigned 43 years.

* Θύριλλος Sc.—Θίριλλος A.—Σεθίνιλος B.

† Χουσθερταῦρος Jabl. ‡ Μερῆς φιλοσοφος Sc.

§ Χομαεφθὰ Go. || Salm.—Φιλέφαιστος Go.—φιλέφεστος A.

¶ Dind.—Συκούνιος ὀχυτύραννος A.—Σοικούνιος ὀχυτύραννος B.—Σκουνιόσοχος τύραννος Sc.—Αγκούνιος Ὀχυτύραννος Go.

** Πεντεαθυρὶς Go. †† μβ'. Go. m. ‡‡ Σταμενέμης Go.

§§ Din. leaves the 33d vacant, and continues the rest as the 34th, &c.

|||| Ἐρτοσιχερμης Jabl.

¶¶ A. B. Din.—Ἡράκλεος κράτος Go. *** Μάρης B.

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Θηβαίων λε'. ἐβασίλευσε Σιφόας, * ὁ καὶ Ἑρμῆς υἱὸς Ἡφαίστου, ἔτη ε'.

The 35th of the Theban kings, Siphoas, which is Hermes the son of Hephæstus, reigned 5 years.

Θηβαίων λς'. ἐβασίλευσε .. .. .. ἔτη ιδ'.

The 36th of the Theban kings, ... reigned 14 years.

Θηβαίων λζ'. ἐβασίλευσε Φρούρων, ἤτοι Νεῖλος, ἔτη ε'.

The 37th of the Theban kings, Phruron, which is Nilus, reigned 5 years.

Θηβαίων λη'. ἐβασίευσε Ἀμουθάνταιος † ἔτη ξγ'.

The 38th of the Theban kings, Amuthantæus, reigned 63 years.—*Sync. Chron.* 91. 96. 101. 104. 109. 123. 147.

* Σιφώασος Sc.—Σιφωὰς Go.

† Ἀμουρθαῖος Sc.

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THE OLD EGYPTIAN CHRONICLE.

ΦΕΡΕΤΑΙ γὰρ παρ' Αἰγυπτίοις παλαιόν τι χρονογραφεῖον, περιέχον λ' δυναστειῶν ἐν γενεαῖς πάλιν ριγ' χρόνον ἄπειρον,* ἐν μυριάσι τρισὶ καὶ ,ςφκε', πρῶτον μὲν τῶν Αὐριτῶν, δεύτερον δὲ τῶν Μεστραίων, τρίτον δὲ Αἰγυπτίων, οὕτω πως ἐπὶ λέξεως‡ ἔχον.

ΘΕΩΝ ΒΑΣΙΛΕΙΑ

Κατὰ τὸ παλαιὸν χρονικόν.

Ἡφαίστου χρόνος οὐκ ἔστι διὰ τὸ νυκτὸς καὶ ἡμέρας αὐτὸν§ φαίνειν.

Ἥλιος Ἡφαίστου ἐβασίλευσεν ἐτῶν μυριάδας τρεῖς.

Ἔπειτα Κρόνος, φησὶ, καὶ οἱ λοιποὶ πάντες θεοὶ δώδεκα ἐβασιλευσαν ἔτη ,γ ͵ͱ πδ'.

AMONG the Egyptians there is a certain tablet called the Old Chronicle, containing thirty dynasties in 113 descents, during the long period of 36525† years. The first series of princes was that of the Auritæ; the second was that of the Mestræans; the third of Egyptians. It runs as follows:

THE REIGN OF THE GODS

According to the Old Chronicle.

To Hephæstus is assigned no time as he is apparent both by night and day.

Helius the son of Hephæstus reigned three myriads of years.

Then Cronus and the other twelve divinities reigned 3984.

* χρόνων ἀπείρων Go.

† This number is also mentioned by Jamblichus, in connexion with Egyptian history, as the number of the Hermaic books, perhaps allowing a book to each year.

Τὰς μὲν οὖν ὅλας Ἑρμῆς ἐν ταῖς δισμυρίαις βίβλοις, ὡς Σέλευκος ἀπεγράψατο· ἡ ταῖς τρισμυρίαις τε καὶ ἑξακισχιλίαις καὶ πεντακοσίαις καὶ εἴκοσι πέντε, ὡς Μανεθῶς ἱστορεῖ τελέως ἀνέδειξε.

All which Hermes wrote in 20,000 books, according to the account of Seleucus; but Manetho, in his history, relates that they were completed in 36,525.—*De Myst.* § 8. c. 1.

‡ λεξέων A.

§ αὐτῶν B.

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Ἔπειτα ἡμίθεοι βασιλεῖς ὀκτὼ ἔτη σιζ'.	Next in order are the demigods, in number eight, who reigned 217 years.
Καὶ μετ' αὐτοὺς γενεαὶ ιε' Κυνικοῦ κύκλου ἀνεγράφησαν ἐν ἔτεσι υμγ'.	After these are enumerated 15 generations of the Cynic cycle, which extend to 443 years.
Εἶτα Τανιτῶν ις' δυναστεία, γενεῶν η', ἐτῶν ρϟ'.	The 16th Dynasty is of the Tanites, eight descents, which lasted 190 years.
Πρὸς οἷς ιζ' δυναστεία Μεμφιτῶν, γενεῶν δ', ἐτῶν ργ'.	17th Memphites, 4 in descent, 103 years.
Μεθ' οὓς ιη' δυναστεία Μεμφιτῶν, γενεῶν ιδ', ἐτῶν τμη'.	18th Memphites, 14 in descent, 348 years.
Ἔπειτα ιθ' δυναστεία Διοσπολιτῶν, γενεῶν ε', ἐτῶν ρϟδ'.	19th Diospolites, 5 in descent, 194 years.
Εἶτα κ' δυναστεία Διοσπολιτῶν, γενεῶν η', ἐτῶν σκη'.	20th Diospolites. 8 in descent, 228 years.
Ἔπειτα κα' δυναστεία Τανιτῶν, γενεῶν ς', ἐτῶν ρκα'.	21st Tanites, .. 6 in descent, 121 years.
Εἶτα κβ' δυναστεία Τανιτῶν, γενεῶν γ', ἐτῶν μη'.	22nd Tanites, .. 3 in descent, 48 years.
Ἔπειτα* κγ' δυναστεία Διοσπολιτῶν, γενεῶν β', ἐτῶν ιθ'.	23rd Diospolites, 2 in descent, 19 years.
Εἶτα κδ' δυναστεία Σαϊτῶν, γενεῶν γ', ἐτῶν μδ'.	24th Saïtes, .. 3 in descent, 44 years.
Πρὸς οἷς κε' δυναστεία Αἰθιόπων, γενεῶν γ', ἐτῶν μδ'.	25th Ethiopians, 3 in descent, 44 years.
Μεθ' οὓς κς' δυναστεία Μεμφιτῶν, γενεῶν ζ', ἐτῶν ροζ'.	26th Memphites, 7 in descent, 177 years.
Καὶ μετὰ τὰς κζ' δυναστείας Περσῶν ε', ἐτῶν ρκδ'.†	27th Persians, .. 5 in descent, 124 years.
[redacted]	28th

* Go. omits this.

† αὐτοὺς κζ δυναστεία Περσῶν γενεῶν Sc.—τούτους κζ' δυναστεία Go.—τὰς κζ' B.—κζ'. A.

‡ Dind. leaves no space.

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Ἔπειτα κθ΄ δυναστεία Τανιτῶν, γενεῶν.... ἐτῶν λϑ΄.

Καὶ ἐπὶ πάσαις λ΄ δυναστεία Τανίτου ἑνὸς, ἔτη ιη΄.

Τὰ πάντα ὁμοῦ τῶν λ΄ δυναστειῶν ἔτη Μγ΄ καὶ ,ςφκε΄.

Ταῦτα ἀναλυόμενα, εἴτουν* μεριζόμενα παρὰ τὰ ,αυξα΄ ἔτη εἴκοσι πεντάκις, τὴν παρ' Αἰγυπτίοις καὶ Ἕλλησιν ἀποκατάστασιν τοῦ Ζωδιακοῦ μυθολογουμένην δηλοῖ, τοῦτ' ἔστι τὴν ἀπὸ τοῦ αὐτοῦ σημείου ἐπὶ τὸ αὐτὸ σημεῖον, ὅ ἐστι πρῶτον λεπτὸν τῆς πρώτης μοίρας ἰσημερινοῦ ζωδίου, Κριοῦ λεγομένου παρ' αὐτοῖς, ὥσπερ καὶ ἐν τοῖς Γενικοῖς τοῦ Ἑρμοῦ καὶ ἐν ταῖς Κυραννίσι† βίβλοις εἴρηται.

29th Tanites, .. in descent, 39 years.

30th a Tanite, .. 1 in descent, 18 years.

In all, 30 Dynasties, and 36525 years.

Which number of years, resolved and divided into its constituent parts, that is to say, 25 times 1461 years, shows that it relates to the fabled periodical revolution of the Zodiac among the Egyptians and Greeks; that is, its revolution from a particular point to the same again, which point is the first minute of the first degree of that equinoctial sign which they call the Ram, as it is explained in the Genesis of Hermes and in the Cyrannian books.—*Syncel. Chron.* 51. —*Euseb. Chron.* 6.

FROM CASTOR.

Ægyptiorum regnum invenimus vetustissimum omnium regnorum: cujus initium sub Manethono dicitur memoramus scribere.

Primum Deorum, qui ab ipsis scribuntur faciam regna sic:

Of all kingdoms we find that of the Egyptians to be the most ancient. Of whose beginning we purpose to write according to the relation of Manetho.

The first dynasty was that of the Gods, who are classed by themselves; and I reckon their reigns thus:

* ἤγουν Vulg.—ἤτοι Sc.

† κυραννῆσι B.

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Ifestum dicunt quidam Deum regnare in Ægypto annos sexcentos LXXX.

Some say the God Ifestus reigned in Egypt 680 years.

Post hunc Solem Ifesti annos LXXVII.

After him the Sun, the son of Ifestus, 77 years.

Post istum Osinosirim annos CCCCXX.

After him Osinosiris, 420 years.

Post hunc Oron Stoliarchum annos XXVIII.

After him Oros Stoliarchus, 28 years.

Post hunc Typhona annos XLV.

After him Typhon, 45 years.

Colliguntur Deorum regna anni mille DL.

The sum of the reigns of the Gods amounts to 1550 years.

Deinceps Mitheorum regna sic:

Then succeeds the kingdom of the Demi-gods, thus:

Prota Anubes Amusim, qui etiam Ægyptiorum scripturas composuit annos LXXXIII.

First reigned Anubes Amusim, who composed the writings of the Egyptians, 83 years.

Post hunc Apion Grammaticus, qui secundum Inachum interpretabatur .... annos LXXVII quem sub Argios initio regnaverunt.*

After him Apion Grammaticus, who reigned 77 years. In his reign commenced the kingdom of Argos, under Inachus.*

Post hæc Ecyniorum† reges interpretavit Imitheus vocans et ipsos, annos duo millia C, fortissimos vocans.

Afterwards the kings of the Ecynii,† by whom must be understood the Demi-gods. They reigned 2100 years.

Hæc finis de primo Tomo

This is the end of the first

* This and the next passage are so barbarous and obscure that the translation I have given is merely conjectural. I suspect this passage has some connexion with the following from Tatianus. Ἀπίων ὁ γραμματικός φησι δ' ὅτι κατάσκαψε τὴν Αὔτριν Ἄμωσις κατὰ τὸν Ἀργεῖον γενόμενος Ἶναχον.—*Eus. Pr. X.*

† These Ecynii are manifestly the same with νέκυας of the Dynasties of Manetho and the Manes of the preceding, all which appear to be no other than a corruption of the fifteen generations of the Cynic Cycle ιε' κυνικοῦ in the original of the old Chronicle, p. 90.

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Manethoni habens tempora annorum duo millia c.

volume of Manetho, which contains a period of 2100 years.

Mineus et pronepotes ipsius septem regnaverunt annos CCLIII.

Mineus and seven of his descendants reigned 253 years.

Regnaverunt et aliorum octo annos CCCII.

Then reigned eight others 302 years.

Necherocheus, et aliorum octo annos CCXIV.

Necherocheus, and eight others, reigned 214 years.

Similiter aliorum septendecim annos CCXIV.

Likewise seventeen others, 214 years.

Similiter aliorum viginti unus annos CCLVIII.

Likewise twenty-one others, 258 years.

Othoi et aliorum septem annos CCIII.

Othoi and seven others, 203 years.

Similiter et aliorum quatuordecim annos CXL.

Likewise fourteen others, 140 years.

Similiter et aliorum viginti annos CCCCIX.

Likewise twenty others, 409 years.

Similiter et aliorum septem annos CCIV.

Likewise seven others, 204 years.

Potestas Diopolitanorum ann. IX.

Dynasty of Diospolites 9 years.

Potestas Bubastanorum ann. CLIII.

Dynasty of Bubastites 153 years.

Potestas Tanitorum ann. CLXXXIV.

Dynasty of Tanites 184 years.

Potestas Sebennitorum ann. CCXXIV.

Dynasty of Sebennites 224 years.

Potestas Memphitorum ann. CCCXVIII.

Dynasty of Memphites 318 years.

Potestas Iliopolitorum ann. CCXXI.

Dynasty of Iliopolites 221 years.

Potestas Ermupolitorum ann. CCLX.

Dynasty of Ermupolites 260 years.

Usque ad septimam deci-

The second volume enume-

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mam potestatem secundum scribitur totum, ut docet, numerum habentem annos mille quingentos xx.*

Hæc sunt potestates Ægyptiorum.

rates to the 17th dynasty and contains a period of 1520 years.

These are the Dynasties of Egypt.

FROM EUSEBIUS.

Primus homo apud Ægyptios Hephestus qui ignis inventor ipsis fuit.

A quo Sol.

(Post quem Agathodæmon.

Post)* quem Cronus.

Post hunc Osiris.

Ac deinde Typhon frater Osiridis.

Post quem Orus Osiridis et Isidis filius.

Ægyptii primi hi dominati sunt.

Post quos per successionem protractum est regnum usque ad Bitem, in spatio annorum myriadis triumque millium et nonagentorum, juxta annos lunares, triginta inquam dierum numerum enim mensem unum, illi annum vocabant.

The first man according to the Egyptians was Hephestus, who was the inventor of fire.

From him descended the Sun.

(After whom Agathodæmon.

After) whom Cronus.

Then Osiris.

And then Typhon, the brother of Osiris.

After whom was Orus, the son of Osiris and Isis.

These were the first Egyptian kings.

After them the empire descended by a long succession to Bites, through a lapse of 13,900 years, reckoned, I say, in lunar years of thirty days to each: for even now they call the month a year.

* This passage in the Armenian is between parentheses, and in what we might call italics. Has it been interpolated or omitted? I have replaced the true names from the Armenian: Aucher has given them Vulcanus, Saturnus, &c.

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Post Deos regnavit gens Semi-deorum annis MCCLV.

Atque item alii reges dominati sunt annis MDCCCXVII.

Post quos alii XXX reges Memphites annis MDCCXC.

Post eos alii Thynites X reges annis CCCL.

Ac deinde Manium et Semideorum regnum annis MMMMM DCCCXIII.

Simul omnes anni recensentur, myrias (et) mille: qui etiam lunares sunt, scilicet menstrui.

Computantur simul omnes anni lunares quos Ægyptii referunt fuisse Deorum et Semideorum atque Manium, duæ myriades, quatuor millia et DCCCC.

After the Gods, a race of Demi-gods reigned 1255 years.

Then reigned other kings 1817 years.

After them thirty Memphite kings, 1790.

Then ten Thynite kings, 350 years.

Then came the kingdom of the Manes and Demi-gods, 5813.

The number of years altogether amounts to 11,000; which also are lunar years, that is to say, months.

All the lunar years, which the Egyptians allow to the reigns of the Gods, the Demigods, and the Manes, are 24,900.—*Eu. An.* 200.

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EGYPTIAN DYNASTIES OF MANETHO.

DYNASTY OF THE DEMIGODS.

Πρώτη δυναστεία.*	First dynasty.
Αἰγυπτίων α'. ἐβασίλευσεν Ἥφαιστος ἔτη ψκδ'. ἥμισυ καὶ τέσσαρας ἡμέρας.†	The 1st of the Egyptian kings was Hephæstus, who reigned 724 years and a half and 4 days.
Αἰγυπτίων β'. ἐβασίλευσεν Ἥλιος Ἡφαίστου ἔτη πς'.‡	The 2nd was Helius, the son of Hephæstus, 86 years.
Αἰγυπτίων γ'. ἐβασίλευσεν Ἀγαθοδαίμων ἔτη νς'. καὶ ἥμισυ καὶ δέκα ἡμέρας.§	3rd, Agathdæmon, who reigned 56 years and a half and 10 days.
Αἰγυπτίων δ'. ἐβασίλευσεν Κρόνος ἔτη μ'. καὶ ἥμισυ.‖	4th, Cronus, 40 years and a half.
Αἰγυπτίων ε'. ἐβασίλευσεν Ὄσιρις καὶ Ἶσις ἔτη λε'.	5th, Osiris and Isis, 35 years.
Αἰγυπτίων ς'. ἐβασίλευσεν . . . ἔτη . . .	6th, ... years.
Αἰγυπτίων ζ'. ἐβασίλευσεν Τύφων ἔτη κθ'.	7th, Typhon, 29 years.
Αἰγυπτίων η'. ἐβασίλευσεν Ὧρος¶ ἡμιθεος ἔτη κε'.	8th, Orus, the demigod, 25 years.

* A. places these words after Hephæstus.
† Go.—ψκδ' ‿ β'. i. e. 724, 3-4. Din.
‡ Go.—π' ς' Din. i. e. 80, 1-6.
§ Go.—νς' ‿ ιβ'. i. e. 56 7-12. Din.
‖ μ' ‿ Din. A.
¶ Ορος Go.

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Αἰγυπτίων θ'. ἐβασίλευσεν Ἄρης ἡμίθεος ἔτη κγ'.

9th, Ares, the demigod, 23 years.

Αἰγυπτίων ι'. ἐβασίλευσεν Ἄνουβις ἡμίθεος ἔτη ιζ'.

10th, Anubis, the demigod, 17 years.

Αἰγυπτίων ια'. ἐβασίλευσεν Ἡράκλῆς ἡμίθεος ἔτη ιε.

11th, Heracles, the demigod, 15 years.

Αἰγυπτίων ιβ'. ἐβασίλευσεν Ἀπολλῶν * ἡμίθεος ἔτη κε'.

12th, Apollo, the demigod, 25 years.

Αἰγυπτίων ιγ'. ἐβασίλευσεν Ἄμμων ἡμίθεος ἔτη λ'.

13th, Ammon, the demigod, 30 years.

Αἰγυπτίων ιδ'. ἐβασίλευσεν Τιθοὴς ἡμίθεος ἔτη κζ'.

14th, Tithoes, the demigod, 27 years.

Αἰγυπτίων ιε'. ἐβασίλευσεν Σῶσος ἡμίθεος ἔτη λβ'.

15th, Sosus, the demigod, 32 years.

Αἰγυπτίων ις' ἐβασίλευσεν Ζεὺς ἡμίθεος ἔτη κ'.

16th, Zeus, the demigod, 20 years. —*Syncel. Chron.* 19.—*Euseb. Chron.* 7.

* ἀπολῶ A.—Ἀπολλῶ Go.

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THE EGYPTIAN DYNASTIES OF MANETHO.

THE FIRST DYNASTY.

AFRIC.	SCAL.
META νέκυας τοὺς ἡμιθέους πρώτη βασιλεία καταριθμεῖται βασιλέων ὀκτώ.	AFTER the dead demigods the first dynasty consisted of eight kings.
α'. Ὢν πρῶτος Μήνης Θεινίτης* ἐβασίλευσεν ἔτη ξβ'. ὃς ὑπὸ ἱπποποτάμου† διαρπαγεὶς διεφθάρη.	1. The first was Menes the Thinite; he reigned 62 years, and perished by a wound received from an hippopotamus.
β'. Ἄθωθις υἱὸς ἔτη νζ'. ὁ	2. Athothis, his son, reigned 57

* Sc.—Θεινίτης Go. † Ιπποτάμου Go.

N. B.—The first column contains the dynasties of Manetho according to Africanus, from the text of Dindorf: the names and paragraphs included between the parentheses are the variations which occur in the list of Scaliger. The third column contains the dynasties according to Eusebius, from the text of the Editor of the Armenian, who for the most part has followed Goar: the variations are those of Scaliger. The fourth column is the Latin translation of the Armenian, with the variations from the fragments of the old Latin version of Hieronymus.

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THE EGYPTIAN DYNASTIES OF MANETHO.

THE FIRST DYNASTY.

EUSEB. SCAL. ARMEN. HIERON.

META νέκυας καὶ τοὺς ἡμιθέους, Πρώτην δυναστείαν καταριθμοῦσι βασιλέων ὀκτώ. ὧν πρῶτος γέγονε Μήνης, ὃς διασήμως αὐτῶν ἠγήσατο. ἀφ' οὗ τοὺς ἐξ ἑκάστου γένους βασιλεύσαντας ἀναγράψαμεν, ὧν * ἡ διαδοχὴ τοῦτον ἔχει τὸν τρόπον.

Post Manes et Semideos, Primam Dynastiam VIII. regum percensent. Quorum primus fuit Memes, qui nempe præfulgens inter eos, dominationem obtinuit: a quo quaslibet regum generationes singillatim describemus: quorum successio ita prorsus est.

α'. Μήνης Θεινίτης, † καὶ οἱ τούτου ἀπόγονοι (ιζ', ἐν ἄλλῳ δὲ) ζ', ὧν Ἡρόδοτος Μῆνα ὠνόμασεν, ἐβασίλευσεν ἔτεσιν ξ'. οὗτος ὑπερόριον στρατείαν ἐποιήσατο, καὶ ἔνδοξος ἐκρίθη, ὑπὸ ‡ δὲ Ἱπποποτάμου § ἡρπάσθη.

I. Memes Thynites, et hujus VII. filii, quem Herodotus Mina nuncupavit, regnavit annis XXX. Hic vel ultra regionis limites cum exercitu progreditur, et illustris famosusque habetur; atque ab hippopotamo raptus est.

β'. Ἄθωσθις || ὁ τούτου

II. Athotis hujus filius obtinuit

* ἀναγραψαμένων Go.—Sc. † Θεινίτης Go.

‡ Go. inserts Ισπου.—A. Ἴσπου.—B. Ἵππου,—and Din. [Ἵπου] between ὑπὸ . . . . δὲ.

§ Ἱποτάμου B. || Ἄθωθις Din.

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AFRIC. SCAL.

τὰ ἐν Μέμφει βασίλεια οἰκοδομήσας· οὗ φέρονται βίβλοι ἀνατομικαὶ,* ἰατρὸς γὰρ ἦν.

years; he built the palaces at Memphis, and left the anatomical books, for he was a physician.

γ'. Κενκένης (Κενικένης) υἱὸς ἔτη λα'.

3. Cencenus, his son, reigned 31 years.

δ'. Οὐενέφης ('Ενέφης) υἱὸς ἔτη κγ'. ἐφ' οὗ λιμὸς κατέσχε τὴν Αἴγυπτον μέγας. οὗτος τὰς περὶ † Κωχώμην ἤγειρε πυραμίδας.

4. Venephes, his son, reigned 23 years. In his time a great plague raged through Egypt. He raised the pyramids near Cochome.

ε'. Οὐσαφαΐδος (Σαφαΐδος) υἱὸς ἔτη κ'.

5. Usaphædus, his son, reigned 20 years.

ς'. Μιεβιδὸς υἱὸς ἔτη κς'.

6. Miebidus, his son, 26 years.

ζ'. Σεμέμψης‡ (Σέμεμψις) υἱὸς ἔτη ιη'. ἐφ' οὗ φθορὰ μεγίστη κατέσχε τὴν Αἴγυπτον.

7. Semempses, his son, reigned 18 years. In his reign a terrible pestilence afflicted Egypt.

η'. Βιηνεχὴς§ υἱὸς ἔτη κς'.

8. Bienaches, his son, reigned 26 years.

'Ομοῦ ἔτη σνγ'.

The whole number of years amounted to 253.

THE SECOND DYNASTY.

Δευτέρα δυναστεία Θεινιτῶν βασιλέων ἐννέα·

Of nine Thinite kings.

* B. in m. has ἰατρὸν βασιλέως.
† παρὰ Go. omitting τὰς.
‡ Σεμέμψις Go.
§ Βιηναχὴς Go.

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EUSEB.	SCAL.	ARMEN.	HIERON.
υἱὸς ἦρξεν ἔτεσι κζ'. καὶ τὰ ἐν Μέμφι † βασίλεια ᾠκοδόμησεν, ἰατρικήν τε ἐξήσκησεν, καὶ βίβλους ἀνατομικὰς συνέγραψεν.		[regnum]* annis XXVII. et in Memphi urbe regiam ædificavit; qui et medicinam exercuit, atque de modo corpora dissecandi libros conscripsit.	
γ'. Κενκένης ὁ τούτου υἱὸς ἔτη λθ'.		III. Cencenis istius filius, annis XXXIX.	
δ'. Οὐενέφης (Οὐενέφρης) ἔτη μβ'. ἐφ' οὗ λιμὸς κατέσχε τὴν χώραν, ὃς καὶ τὰς πυραμίδας τὰς περὶ Κωχώνην‡ ἤγειρεν.		IV. Vavenephis, annis XLII. cujus tempore fames regionem occupavit, qui et pyramidas ad Chovonem [vel, juxta Choe villam] erexit.	
ε'. Οὐσαφαὶς ἔτη κ'. (ε'.)		V. Usaphais, annis XX.	
ς'. Νιεβὲς § (Νιεβὴς) ἔτη κς'.		VI. Niebais, annis XXVI.	
ζ'. Σεμφθὶς (Σεμέμψης)‖ ἔτη ιη'. ἐφ' οὗ πολλὰ παράσημα ἐγένετο, καὶ μεγίστη φθορά.		VII. Mempses, annis XVIII. Sub quo plurima facinora facta sunt, maximæque corruptiones.	
η'. Οὐβιένθης ¶ (Οὐβίεντης, ἔτη κς'.**		VIII. Vibethis, annis XXVI.	
Οἱ δὲ πάντες ἐβασίλευσαν ἔτη σνβ'. (σιβ'.)		Omnes simul regnaverunt annos CCLII.	

THE SECOND DYNASTY.

Δεύτερα δυναστεία βασιλέων θ'. Secunda dynastia regum IX.

* The words contained between crotchets [ ] are so placed in the original translation: the variations of Hieron. are between parentheses ( ).

† Μέμφει Go. m.—Sc.

‡ Κωχώμην Din. B.—Κοχώνης Sc.—Cho oppidum Lat. Qy. Χὼ κώμην or χώρην Ed. Arm.

§ Νιεβάης Din.—νιεβαὶς B.—Niebaës Lat. ‖ A. B. Din.

¶ οὐβίενθις B. ** Jackson allows only 16.

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AFRIC.

α'. Ὢν πρῶτος Βοηθὸς * ἔτη λη'. ἐφ' οὗ χάσμα † κατὰ Βούβαστον ἐγένετο, καὶ ἀπώλοντο πολλοί.

β'. Καιέχως ‡ ἔτη λδ'. ἐφ' οὗ οἱ βόες Ἆπις ἐν Μέμφει § καὶ Μνεῦις || ἐν Ἡλιουπόλει ¶ καὶ ὁ Μενδήσιος τράγος ἐνομίσθησαν εἶναι θεοί.

γ'. Βίνωθρις ἔτη μζ'. ἐφ' οὗ ἐκρίθη τὰς γυναῖκας βασιλείας γέρας ἔχειν.

δ'. Τλὰς ἔτη ιζ'.

ε'. Σεθένης ἔτη μα'.

ς'. Χαίρης ἔτη ιζ'.

ζ'. Νεφερχέρης ἔτη κε'. ἐφ' οὗ μυθεύεται τὸν Νεῖλον μέλιτι κεκραμένον ἡμέρας ἕνδεκα ῥυῆναι.

** (η'. Σέσωχρις ἔτη μη', ὃς ὕψος εἶχε πηχῶν ε', πλάτος γ'.

θ'. Χενερὴς (Κενέρης) ἔτη λ'.

Ὁμοῦ ἔτη τβ'.)

SCAL.

1. Boethus the first reigned 38 years. During his reign a chasm of the earth opened near Bubastus, and many persons perished.

2. Cæechos reigned 39 years. Under him the bulls Apis in Memphis, and Mnevis in Heliopolis, and the Mendesian goat, were appointed to be gods.

3. Binothris reigned 47 years. In his time it was determined that women might hold the imperial government.

4. Tlas reigned 17 years.

5. Sethenes reigned 41 years.

6. Chæres 17 years.

7. Nephercheres 25 years. In his time it is said the Nile flowed with honey during eleven days.

8. Sesochris 48 years. His height was 5 cubits and breadth 3.††

9. Cheneres 30 years.

Altogether 302 years.

* Βῶχος Go. m.

† ἀφ' οὗ φάσμα Go.

‡ καὶ ἴχως A.—Καισαχῶς Go.

§ Μέμφι Go.—μέμφι B.

|| Sc.—Μηνεος Go.

¶ Ιλιουπόλει Go.

** Syncellus gives the two following as from Eusebius, but there is much reason to suppose that they properly belong to the list of Africanus.

†† Three palms. Eu. Ar.—5 cubits and 3 hand breadths high. Jack.

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EUSEB. SCAL. ARMEN. HIERON.

α'. Βῶχος,* ἐφ' οὗ χάσμα κατὰ Βούβαστον† ἐγένετο καὶ πολλοὶ ἀπώλλοντο.

I. Bochus. Sub quo ingens terræ hiatus in Bubastone factus est, multique perierunt.

β'. Μεθ' ὃν καὶ (δεύτερος) Χοὸς,‡ ὅτε καὶ Ἆπις, καὶ ὁ Μνεύις§ ἀλλὰ καὶ ὁ Μενδήσιος τράγος θεοὶ ἐνομίσθησαν.

II. Post quem Cechous; qui et Apis, et Mnevis, nec non Mendesius caper, tamquam Dii habiti sunt.

γ'. Βιόφης, (Βιόφις) ἐφ' οὗ ἐκρίθη καὶ τὰς γυναῖκας βασιλείας γέρας ἔχειν.

III. Postea Biophis, sub quo lex sancita, qua fœminis quoque regni honor delatus fuit.

δ'. ε'. ς'. Καὶ μετὰ τούτους ἄλλοι τρεῖς, ἐφ' ὧν οὐδὲν παράσημον ἐγένετο.

IV. V. VI. Post istos alii adhuc tres; quorum ætate nullum insigne opus factum est.

ζ'. Ἐπὶ τοῦ ἑβδόμου μυθεύεται Νεῖλον μέλιτι κεκραμένον ἡμέρας ἕνδεκα ῥεῖναι.

VII. Sub septimo, commentores fabularum Nilum fluvium diebus XI. melle aqua permixto fluxisse ajunt.

η'. Μεθ' ὃν Σέσωχρις ἔτη μη'. ὃς λέγεται γεγονέναι ὕψος πηχῶν ε'. παλαιστῶν γ'. τὸ μέγεθος.

VIII. Post quem Sesochris, annis XLVIII. cujus proceritas cubitis V. et latitudo palmis III. fuisse dicitur.

θ'. Ἐπὶ δὲ τοὺς ἐννέα οὐδὲν ἀξιομνημόνευτον ὑπῆρχεν.

IX. Sub nono autem nihil memoria dignum fuit gestum.

Οἱ καὶ ἐβασίλευσαν ἔτεσι σϟζ'.||

Regnaruntque [simul] annis CCXCVII.

* Πρώτου Βωχοῦ Go.—Sc.

† καταβουβάστων Go.—Βούβαστιν Sc.

‡ Χῶος Din. B.

§ μνεύεις B.

|| Sc. at the end of this dynasty places Σέσωχρις and Χενέρης from the list of Africanus as in the opposite page.

ASHMOLEAN MUSEUM OXFORD

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THE THIRD DYNASTY.

AFRIC.

Τρίτη δυναστεία Μεμφιτῶν βασιλέων ἐννέα.

α'. Ὢν Νεχερόφης* (Ἐχερόφης) ἔτη κη', ἐφ' οὗ Λίβυες ἀπέστησαν Αἰγυπτίων καὶ τῆς σελήνης παρὰ λόγον αὐξηθείσης διὰ δέος ἑαυτοὺς παρέδοσαν.

β'. Τόσορθρος ἔτη κθ'. οὗτος Ἀσκληπιὸς Αἰγυπτίοις κατὰ τὴν ἰατρικὴν νενόμισται, καὶ τὴν διὰ ξεστῶν λίθων οἰκοδομίαν εὗρατο, ἀλλὰ καὶ γραφῆς ἐπεμελήθη.

γ'. Τύρις† ἔτη ζ'.

δ'. Μέσωχρις (Μέσοχρις) ἔτη ιζ'.

ε'. Σώϋφις‡ (Ζώυφις) ἔτη ις'.

ς'. Τοσέρτασις ἔτη ιθ'.

ζ'. Ἄχης§ ἔτη μβ'.

η'. Σήφουρις|| (Σίφουρις) λ'.

θ'. Κερφέρης ἔτη κς'.

Ὁμοῦ ἔτη, σιδ'.

SCAL.

Of nine Memphite kings.

1. Necherophes reigned 28 years. In his time the Libyans revolted from the Egyptians, but on account of an unexpected increase of the moon they submitted through fear.

2. Tosorthrus reigned 29 years. He is called Asclepius by the Egyptians, for his medical knowledge. He built a house of hewn stones, and greatly patronized literature.

3. Tyris reigned 7 years.

4. Mesochris 17 years.

5. Soÿphis 16 years.

6. Tosertasis 19 years.

7. Aches 42 years.

8. Sephuris 30 years.

9. Cerpheres 26 years.

Altogether 214 years.

* νεχερωφὴς B.
† τύρεις B.
‡ Σωΐφις Go.
§ Ἄχις Go.
|| Σίφουρις Go.

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THE THIRD DYNASTY.

EUSEB. SCAL. ARMEN. HIERON.

Τρίτη δυναστεία Μεμφιτῶν βασιλέων η'.

Tertia dynastia Memphitarum regum VIII.

α'. Νεχέρωχις,* ἐφ' οὗ Λίβυες ἀπέστησαν Αἰγυπτίων, καὶ τῆς σελήνης παρὰ λόγον ἀυξηθείσης διὰ δέος ἑαυτοὺς παρέδοσαν.

I. Necherochis, sub quo Libyes adversum Aegyptios rebellarunt: quumque Luna importune aucta fuerit, metu ducti, seipsos rursum in servitutem dedidere.

β'. Μεθ' ὃν Σέσορθος, ὃς Ἀσκληπιὸς παρ' Αἰγυπτίοις ἐκλήθη διὰ τὴν ἰατρικήν. οὗτος καὶ τὴν διὰ ξεστῶν λίθων οἰκοδομὴν εὗρατο, ἀλλὰ καὶ γραφῆς ἐπεμελήθη.

II. Post quem Sesorthus, qui ob medicam artem Aesculapius ab Aegyptiis vocatus est. Hic etiam sectis lapidibus ædificandi modum invenit, atque literis exarandis curam impendit.

Οἱ δὲ λοιποὶ ἐξ οὐδὲν ἀξιομνημόνευτον ἔπραξαν.

Sex cæteri autem nihil memoratu dignum gesserunt.

Οἱ καὶ βασίλευσεν ἔτεσι ρξη'.

Quique regnarunt annis CXCVII.

* Ναχήρωχις Go.

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THE FOURTH DYNASTY.

AFRIC. SCAL.

Τετάρτη δυναστεία Μεμφιτῶν συγγενείας ἑτέρας βασιλεῖς η'.

Of eight Memphite kings of a different race.

α'. Σῶρις ἔτη κθ'.

1. Soris reigned 29 years.

β. Σοῦφις ἔτη ξγ'. ὃς τὴν μεγίστην ἤγειρε πυραμίδα, ἣν φησιν Ἡρόδοτος ὑπὸ Χέοπος* γεγονέναι. οὗτος δὲ καὶ ὑπερόπτης† εἰς θεοὺς ἐγένετο καὶ τὴν ἱερὰν συνέγραψε βίβλον, ἣν ὡς μέγα χρῆμα ἐν Αἰγύπτῳ γενόμενος ἐκτησάμην.‡

2. Suphis reigned 63 years. He built the largest pyramid which Herodotus says was constructed by Cheops. He was arrogant towards the gods, and wrote the sacred book; which is regarded by the Egyptians as a work of great importance.

γ'. Σοῦφις ἔτη ξς'.

3. Suphis reigned 66 years.

δ'. Μενχέρης ἔτη ξγ'.

4. Mencheres 63 years.

ε'. Ῥατοίσης ἔτη κε'.

5. Rhatœses 25 years.

ς'. Βίχερις§ ἔτη κβ'.

6. Bicheris 22 years.

ζ'. Σεβερχέρης (Ζεβερχέρης) ἔτη ζ'.

7. Sebercheres 7 years.

η'. Θαμφθὶς ἔτη θ'.

8. Thampthis 9 years.

Ὁμοῦ ἔτη σοδ'. (σπδ'.)

Altogether 284 years.

THE FIFTH DYNASTY.

Πέμπτη δυναστεία βασιλέων η'|| ἐξ Ἐλεφαντίνης.

Of nine Elephantine kings.

α'. Οὐσερχέρης¶ ἔτη κη'.

1. Usercheres reigned 28 years.

* ὑπὸ χέοττος A. B.—ὕποχέοπτον Go.
† B.—ὁ Περόπτης Go.
‡ ἐκτισάμην B.
§ βίχερις B. Din. Go.
|| Qy. θ'.
¶ Οὐσέρχερις Go.

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THE FOURTH DYNASTY.

EUSEB. SCAL. ARMEN. HIERON.

Τετάρτη δυναστεία βασιλέων ις'. Μεμφιτῶν συγγενείας ἑτέρας βασιλείας.

Quarta dynastia Memphitarum regum XVII. ex alia stirpe regni.

Ὧν τρίτος Σοῦφις, ὃς τὴν μεγίστην πυραμίδα ἐγείρας, ἣν φησὶν Ἡρώδοτος ὑπὸ Χέοπος γεγονέναι. ὃς καὶ ὑπερόπτης εἰς θεοὺς γέγονεν, ὡς μετανοήσαντα αὐτὸν τὴν ἱερὰν συγγράψαι βίβλον, ἣν ὡς μέγα χρῆμα Αἰγύπτιοι περιέπουσι. τῶν δὲ λοιπῶν οὐδὲν ἀξιομνημόνευτον ἀνεγράφη, οἱ καὶ ἐβασίλευσαν ἔτη υμη'.

Quorum tertius Suphis, qui magnam illam pyramidem erexit, quam a Cheope factam Herodotus dicit: qui et superbus in Deos inventus est, usquedum eum [hujusce rei] pœnituit, et libros Sacrarii conscripsit; quos velut magnas opes habebant Aegyptii. De cæteris vero nihil memoria dignum scriptum est. Quique regnarunt annos ccccXLVIII.

THE FIFTH DYNASTY.

Πέμπτη δυναστεία βασιλέων τριάκοντα ἑνὸς ἐξ Ἐλεφαντίνης.

Quinta dynastia regum XXXI. Elephantiniorum.

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AFRIC.	SCAL.
β'. Σεφρὴς ἔτη ιγ'.	2. Sephres 13 years.
γ'. Νεφερχέρης (Νερχεφέρης) ἔτη κ'.	3. Nephercheres 20 years.
δ'. Σισίρης* (Σίσιχις) ἔτη ζ'.	4. Sisires 7 years.
ε'. Χέρης (Εχέρης) ἔτη κ'.	5. Cheres 20 years.
ς'. Ῥαθούρης† (Ράθουρις) ἔτη μδ'. (μα'.)	6. Rhathures 44 years.
ζ'. Μενχέρης‡ (Μερχέρης) ἔτη θ'.	7. Mencheres 9 years.
η'. Ταγχέρης§ (Ταχέρης) ἔτη μδ'.	8. Tancheres 44 years.
θ'. Ὄβνος‖ (Οὔνος) ἔτη λγ'.	9. Obnus 33 years.
Ὁμοῦ ἔτη σμη'.	Altogether 248 years.

THE SIXTH DYNASTY.

Ἕκτη δυναστεία βασιλέων ἓξ Μεμφιτῶν.	Of six Memphite kings.
α'. Ὀθόης¶ (Οθώης) ἔτη λ', ὃς ὑπὸ τῶν δορυφόρων ἀνῃρέθη.	1. Othoes, who was killed by his guards; reigned 30 years.
β'. Φιὸς ἔτη νγ'. (γ'.)	2. Phius reigned 53 years.
γ'. Μεθουσοῦφις ἔτη ζ'.	3. Methusuphis 7 years.
δ'. Φίωψ ἐξαέτης ἀρξάμενος βασιλεύειν διεγένετο μέχρις ἐτῶν ρ'.	4. Phiops who began to reign at six years of age, and reigned till he had completed his hundredth year.
ε'. Μενθεσοῦφις** ἔτος ἕν.	5. Menthesuphis reigned one year.

* Σίσιρις Go. † Ραθουρὶς Go. ‡ Μερχερὴς Go.
§ Ταρχερὴς Go. ‖ ὄννος B.
¶ Ὀθώης A.—Οθωης Go. ** Μεντεσοῦφις Go.

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EUSEB. SCAL. ARMEN. HIERON.

Ὧν πρῶτος Ὀθόης. (Θώης) οὗτος ὑπὸ τῶν δορυφόρων ἀνῃρέθη.

Quorum primus Othius. Hic a suis satellitibus occisus est.

Ὁ δὲ γ'. Φίωψ (Αφίωψ) ἐξαετὴς ἀρξάμενος ἐβασίλευσε μέχρις ἐτῶν ρ'.

Quartus Phiops, sexennis regnare cœpit; tenuitque usque ad annum.

THE SIXTH DYNASTY.

Ἕκτη δυναστεία.

Sexta dynastia.

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AFRIC.

ς'. Νίτωκρις γεννικωτάτη* καὶ εὐμορφοτάτη τῶν κατ' αὐτὴν γενομένη, ξανθὴ τὴν χροιὰν, ἣ τὴν τρίτην ἤγειρε πυραμίδα· ἐβασίλευσεν ἔτη ιβ.

SCAL.

6. Nitocris, who was the most handsome woman of her time, of a florid complexion; she built the third pyramid, and reigned 12 years.

Ὁμοῦ ἔτη σγ'.

Altogether 203 years.

THE SEVENTH DYNASTY.

Ἑβδόμη δυναστεία Μεμφιτῶν βασιλέων ο', οἱ ἐβασίλευσαν ἡμέρας ο'.

Of seventy Memphite kings, who reigned 70 days.

THE EIGHTH DYNASTY.

Ὀγδόη δυναστεία Μεμφιτῶν βασιλέων κζ', οἱ ἐβασίλευσαν ἔτη ρμς'.

Of twenty-seven Memphite kings, who reigned 146 years.

THE NINTH DYNASTY.

Ἐνάτη δυναστεία Ἡρακλεοπολιτῶν† βασιλέων ιθ', οἱ ἐβασίλευσαν ἔτη υθ'.

Of nineteen Heracleopolite kings, who reigned 409 years.

Ὧν ὁ πρῶτος Ἀχθόης δεινότατος τῶν πρὸ αὐτοῦ γενόμενος τοῖς ἐν πάσῃ Αἰγύπτῳ κακὰ εἰργάσατο, ὕστερον δὲ μανίᾳ περιέπεσε, καὶ ὑπὸ κροκοδείλου διεφθάρη.

1. The first was Achthoes, who was worse than all his predecessors. He did much injury to all the inhabitants of Egypt, and being seized with madness, was killed by a crocodile.

* γεννητικωτάτη τε καὶ B.

† Ηρακλεωτικῶν Go.

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EUSEB. SCAL. ARMEN. HIERON.

Γυνὴ Νίτωκρις ἐβασίλευσε τῶν κατ' αὐτὴν γεννικωτάτη καὶ εὐμορφοτάτη, ξανθήτε τὴν χρόαν ὑπάρξασα, ἡ καὶ λέγεται τὴν τρίτην πυραμίδα φκοδομηκέναι.

Mulier quædam Nitocris nomine regnavit: quæ omnium sui temporis virorum fortissima erat, atque omnium fœminarum pulcherrima, flavo colore, et rubris genis: ipsamque ajunt, tertiam pyramidem ædificasse; quæ est moles erecta collis instar.

Οἱ καὶ ἐβασίλευσαν ἔτη σγ'.

Qui regnaverunt annis CCIII.

THE SEVENTH DYNASTY.

Ἑβδόμη δυναστεία Μεμφιτῶν βασιλέων πέντε, οἱ ἐβασίλευσαν ἡμέρας οε'.

Septima dynastia Memphitarum regum v. qui regnaverunt annis LXXV.

THE EIGHTH DYNASTY.

Ὀγδόη δυναστεία Μεμφιτῶν βασιλέων πέντε, οἱ ἐβασίλευσαν ἔτη ρ'.

Octava dynastia Memphitarum v. regum, qui regnarunt annis C.

THE NINTH DYNASTY.

Ἐνάτη δυναστεία Ἡρακλεωπολιτῶν βασιλέων τεσσάρων, οἱ ἐβασίλευσαν ἔτη ρ'.

Nona dynastia quatuor regum Heracleopolitarum, qui regnaverunt annis C.

Ὧν πρῶτος Ἀχθος* δεινότατος τῶν πρὸ αὐτοῦ γενόμενος, τοῖς ἐν πάσῃ Αἰγύπτῳ κακὰ εἰργάσατο, ὕστερον μανίᾳ περιέπεσε, καὶ ὑπὸ κροκοδείλου διεφθάρη.

Quorum primus Ochthovis, omnium, qui ante eum reges fuerunt, crudelissimus fuit; itaque tot, tantaque in universa Aegypto scelera ac flagitia patravit, ut demum dementia laborans, a crocodilo bestia devoratus fuerit.

* ἀχθώης B.—Ochitois Lat.

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THE TENTH DYNASTY.

AFRIC. SCAL.

Δεκάτη δυναστεία Ἡρακλεοπολιτῶν βασιλέων ιθ', οἱ ἐβασίλευσαν ἔτη ρπε'.

Of 19 Heracleopolite kings, who reigned 185 years.

THE ELEVENTH DYNASTY.

Ἑνδεκάτη δυναστεία Διοσπολιτῶν βασιλέων ις', οἱ ἐβασίλευσαν ἔτη μγ'. μεθ' οὓς Ἀμμενέμης ἔτη ις'.

Of sixteen Diospolite kings, who reigned 43 years. Among whom Ammenemes reigned 16 years.

Μέχρι τοῦδε τὸν πρῶτον τόμον καταγήοχε* Μανεθῶ. Ὁμοῦ βασιλεῖς ρϟβ'. ἔτη ,βτ', † ἡμέραι ο'.

The whole number of the abovementioned kings is 192, who reigned during a space of 2300 years and 70 days.—*Syncel. Chron.* 54 *to* 59.—*Euseb. Chron.* 14, 15.

* καταγήωχε B.—κατάγει ὁ Χεμμανεθῶ Go.—καταγήοχεν ὁ Μανεθῶ Go. m.
† βτ' ἡμέραι B.—βτη' μέραι A.—βτη' ἡμέρας Go.

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THE TENTH DYNASTY.

EUSEB. SCAL. ARMEN. HIERON.

Δεκάτη δυναστεία Ἡρακλεωπολιτῶν βασιλέων ιθ'. οἱ ἐβασίλευσαν ἔτη ρπε'.

Decima dynastia Heracleopolitarum regum XIX. qui regnarunt annos CLXXXV.

THE ELEVENTH DYNASTY.

Ἑνδεκάτη δυναστεία Διοσπολιτῶν βασιλέων ις'. οἱ ἐβασίλευσαν ἔτη μγ'. Μεθ' οὓς Ἀμμενέμης ἔτη ις'.

Undecima dynastia Diopolitarum regum XVI. annis XLIII. regnantium. Post quos Ammenemes annis XVI.

Μέχρι τοῦδε τὸν πρῶτον τόμον κατάγει (σχεν) ὁ Μανεθῶς. Ὁμοῦ βασιλεῖς ρλβ'. ἔτη ,βτ. (ἡμέραι οθ'.)

Huc usque primum tomum producit Manethus. Simul reges CXCII. anni MMCCC.

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THE SECOND BOOK OF MANETHO.

THE TWELFTH DYNASTY.

AFRIC.

ΔΩΔΕΚΑΤΗ δυναστεία Διοσπολιτῶν βασιλέων ἑπτά.

α'. Σεσογχωσις* (Γέσων Γώσης†) Ἀμμανέμου υἱὸς ἔτη μς'.

β'. Ἀμμανέμης ἔτη λη', ὃς ὑπὸ τῶν ἰδίων εὐνούχων ἀνῃρέθη.

γ'. Σέσωστρις‡ ἔτη μη', ὃς ἅπασαν ἐχειρώσατο τὴν Ἀσίαν ἐν ἐνιαυτοῖς ἐννέα καὶ τῆς Εὐρώπης τὰ μέχρι Θρᾴκης πανταχόσε μνημόσυνα ἐγείρας τῆς τῶν ἐθνῶν σχέσεως, ἐπὶ μὲν τοῖς γενναίοις ἀνδρῶν, ἐπὶ δὲ τοῖς ἀγεννέσι γυναικῶν μόρια ταῖς στήλαις ἐγχαράσσων, ὃς ὑπὸ Αἰγυπτίων μετὰ Ὄσιριν πρῶτον νομισθῆναι.

SCAL.

Of seven Diospolite kings.

1. Geson Goses the son of Ammanemes. He reigned 46 years.

2. Ammanemes reigned 38 years. He was slain by his eunuchs.

3. Sesostris 48 years. He conquered all Asia in nine years, and Europe as far as Thrace, every where erecting monuments of his conquest of those nations: among the people which had acted bravely he set up cippi of a phallic nature, but among the degenerate female emblems of a similar description engraved upon pillars. By the Egyptians he is supposed to be the first after Osiris.

* Σεσόγχωσις Din.—Σεσόγχωρις Go. m.

† γεσονγόσις B.

‡ σεσοστρις B.

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THE SECOND BOOK OF MANETHO.

THE TWELFTH DYNASTY.

EUSEB. SCAL.

ΔΩΔΕΚΑΤΗ δυναστεία Διοσπολιτῶν βασιλέων, ζ'.

α'. Ὢν πρῶτος Σεσόγχωρις * Ἀμμενέμου υἱὸς ἔτη μς'.

β'. Ἀμμενέμης † ἔτη λη'. ὃς ὑπὸ τῶν ἰδίων εὐνούχων ἀνῃρέθη.

γ'. Σέτωστρις ‡ ἔτη μη'. ὃς λέγεται γεγονέναι πηχῶν δ'. παλαιστῶν γ'. δακτύλων β'. ὃς πᾶσαν ἐχειρώσατο τὴν Ἀσίαν ἐν ἐνιαυτοῖς ἐννέα, καὶ τῆς Εὐρώπης τὰ μέχρι Θρᾴκης, § κατεταχόσε μνημόσυνα ἐγείρας τῆς τῶν ἐθνῶν κατασχέσεως, ἐπὶ μὲν τοῖς γενναίοις, ἀνδρῶν, καὶ ἐπὶ τοῖς ἀγεννέσι γυναικῶν μόρια ταῖς στήλαις ἐγχαράσσων, ὡς καὶ ὑπὸ τῶν Αἰγυπτίων μετὰ Ὄσιριν || νομισθῆναι.

ARMEN. HIERON.

Duodecima dynastia Diopolitarum regum VII.

I. Quorum primus Sesonchosis Ammenemis filius, annis XLVI.

II. Ammenemes, annis XXXVIII. qui a suis eunuchis occisus est.

III. Sesostris, annis XLVIII. quem quatuor cubitorum, et palmorum trium, duorumque digitorum [procerum] fuisse dicunt. Hic totam Asiam annis novem subegit, Europæasque partes usque ad Thraciam: atque ubique monumenta, quarumcumque gentium potitus est, erexit; fortium quidem virorum formas virili specie, ignavorum vero muliebribus membris in cippis insculpsit: adeo ut ab Aegyptiis post Osirim habitus sit.

* σεσόγχοσις B.—Σεσύγχωρις Go.—Σεσόγχωσις Din.
† Ἀμμανέμης Din.—B.
‡ σέσοστρις B.
§ μέχρι θαλάσσης Sc.
|| Go. adds πρῶτον in m.

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AFRIC. SCAL.

δ'. Λαχάρης ἔτη η'. ὃς τὸν ἐν Ἀρσινοΐτῃ λαβύρινθον ἑαυτῷ τάφον κατεσκεύασε.

4. Lachares 8 years; he built the Labyrinth in the Arsenoïte nome as a tomb for himself.

ε'. Ἀμμερὴς* ἔτη η'.

5. Ammeres 8 years.

ς'. Ἀμμενέμης† ἔτη η'.

6. Ammenemes 8 years.

ζ'. Σκεμίοφρις ἀδελφὴ ἔτη δ'.

7. Scemiophris, his sister, 4 years.

Ὁμοῦ ἔτη ρξ'.

Altogether 160 years.

THE THIRTEENTH DYNASTY.

Τρισκαιδεκάτη δυναστεία Διοσπολιτῶν βασιλέων ξ', οἱ ἐβασίλευσαν ἔτη υνγ'.‡

Of 60 Diospolite kings, who reigned 453 years.

THE FOURTEENTH DYNASTY.§

Τεσσαρεσκαιδεκάτη δυναστεία Ξοϊτῶν βασιλέων ος', οἱ ἐβασίλευσαν ἔτη ρπδ'.

Of 76 Xoite kings, who reigned 184 years.

THE FIFTEENTH DYNASTY.

Πεντεκαιδεκάτη δυναστεία ποιμένων.

Of the Shepherds.

Ἦσαν δὲ Φοίνικες ξένοι βασιλεῖς ς', οἱ καὶ Μέμφιν εἷλον.

These were six foreign Phœnician kings; who took Memphis.

* ἀμερης B.

† Ἀμμενέμενης A.—ἀμενέμης B.

‡ B.—ϛπδ' A. Go. Jack.

§ Inserted by Dind. from B.—Omitted altogether by Goar.

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Μεθ' ὃν Λάβαρις* ἔτη ἡ'. ὃς τὸν ἐν Ἀρσενοΐτῃ λαβύρινθον ἑαυτῷ τάφον κατεσκεύασεν.		Post quem Lambares, annis VIII. qui in Arsenoite labyrinthum sibi sepulchrum construxit.	
Οἱ δὲ τούτου διάδοχοι ἔτη μβ'.		Hujus successores regnaverunt annis XLII.	
Οἱ πάντες ἐβασίλευσαν ἔτη σμε'.		Simul vero omnes regnarunt annis CCXLV.	

THE THIRTEENTH DYNASTY.

Τρισκαιδεκάτη δυναστεία Διοσπολιτῶν βασιλέων ξ'. οἱ ἐβασίλευσαν ἔτη υνγ'.	Decimatertia dynastia Diopolitarum regum LX. qui regnaverunt annis CCCCLIII.

THE FOURTEENTH DYNASTY.

Τεσσαρεσκαιδεκάτη δυναστεία Ξοϊτῶν βασιλέων ος'. οἱ ἐβασίλευσαν ἔτη υπδ'. (ρπδ'.)	Decimaquarta dynastia Xoitarum regum LXXVI. qui regnarunt annis CCCCLXXXIV.

THE FIFTEENTH DYNASTY.

Πεντεκαιδεκάτη δυναστεία Διοσπολιτῶν βασιλέων, οἱ ἐβασίλευσαν ἔτη σν'.	Decimaquinta dynastia Diopolitarum regum; qui regnaverunt annis CCL.

* Λάμαρις B. Din.—Lampares Lat.

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AFRIC. SCAL.

α'. Ὢν πρῶτος Σαΐτης ἐβασίλευσεν ἔτη ιθ', ἀφ' οὗ καὶ ὁ Σαΐτης νομός.* οἱ καὶ ἐν τῷ Σεθροΐτῃ † νομῷ πόλιν ἔκτισαν, ἀφ' ἧς ὁρμώμενοι Αἰγυπτίους ἐχειρώσαντο.

1. The first was Saïtes who reigned 19 years. The Saïte nome is so called after him. The shepherds founded a city in the Sethroïte nome, from whence they invaded and conquered all Egypt.

β'. Βνῶν ‡ (Ανῶν) ἔτη μδ'.
2. Beon reigned 44 years.

γ'. Παχνὰν § ἔτη ξα'.
3. Pachnan 61 years.

δ'. Σταὰν ἔτη ν'.
4. Staan 50 years.

ε'. Ἄρχλης ἔτη μθ'.
5. Archles 49 years.

ς'. Ἄφοβις || (Αφωβις) ἔτη ξα'.
6. Aphobis 61 years.

Ὁμοῦ ἔτη σπδ'.
Altogether 284 years.

THE SIXTEENTH DYNASTY.

Ἐξκαιδεκάτη δυναστεία ποιμένες Ἕλληνες ¶ βασιλεῖς λβ'. ἐβασίλευσαν ἔτη φιη'.

Of 32 Hellenic Shepherd kings, who reigned 518 years.

THE SEVENTEENTH DYNASTY.

Ἑπτακαιδεκάτη δυναστεία ποιμένες ἄλλοι βασιλεῖς μγ' (λγ') καὶ Θηβαῖοι Διοσπολῖται μγ'.

Consisted of 43 Shepherd kings and 43 Theban Diospolites.

Ὁμοῦ οἱ ποιμένες καὶ οἱ Θηβαῖοι ἐβασίλευσαν ἔτη ρνα'.

The Shepherds and Thebans reigned altogether 151 years.

* This paragraph ὢν πρῶτος . . . . νομός is inserted by Goar and others after ἐχειρώσαντο.

† σαιθροΐτῃ B. ‡ Βνῶν Go.—Βηὼν Go. m. § Απαχναs Go. m, || Αφωφις m. ¶ ἄλλοι Din. Sc.

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THE SIXTEENTH DYNASTY.

Ἐξκαιδεκάτη δυναστεία Θηβαῖοι βασιλεῖς ε'. οἱ καὶ ἐβασίλευσαν ἔτη ρϟ'.

Decimasexta dynastia Thebarum regum v. qui regnarunt annis cxc.

THE SEVENTEENTH DYNASTY.

Ἑπτακαιδεκάτη δυναστεία ποιμένες ἦσαν ἀδελφοι* Φοίνικες ξένοι βασιλεῖς, οἱ καὶ Μέμφιν εἷλον.

Decimaseptima dynastia Pastorum; qui erant fratres Phœnices, peregrini reges; qui Memphim etiam ceperunt.

α'. Ὧν πρῶτος Σαΐτης ἐβασίλευσεν ἔτη ιϑ'. ἀφ' οὗ καὶ ὁ Σαΐτης νομὸς ἐκλήϑη. οἱ καὶ ἐν τῷ Σεϑροΐτῃ νομῷ πόλιν ἔκτισαν, ἀφ' ἧς ὁρμώμενοι Αἰγυπτίους ἐχειρώσαντο.

I. Quorum primus Saites regnavit annis XIX. a quo et Saitarum Nomus nomen habuit. Qui in Sethroite quoque Nomo condiderunt urbem; ex qua irruptione facta Aegyptios ipsos subegere.

β'. Βνῶν (Ἀνῶν) ἔτη μγ'.

II. Secundus Bnon, annis XL.

γ'. Ἄφαφις ἔτη ιδ'.

III. Post quem Archles, annis XXX.

δ'. Μεϑ' ὃν Ἄρχλης (Ἀνχλης) ἔτη λ'.

IV. Apophis, annis XIV.

Ὁμοῦ ἔτη ργ'. Κατὰ τούτους Αἰγυπτίων βασιλεὺς (βασιλεῖς) Ἰωσὴφ δείκνυται.

Summa, anni CIII. Horum tempore, ut imperaret Aegyptiis, Joseph apparuit.

* Sc. omits.

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AFRIC. SCAL.

THE EIGHTEENTH DYNASTY.

Ὀκτωκαιδεκάτη δυναστεία Διοσπολιτῶν βασιλέων ις'.	Of sixteen Diospolite kings.
α'. Ὢν πρῶτος Ἀμώς, ἐφ' οὗ Μωϋσῆς ἐξῆλθεν ἐξ Αἰγύπτου, ὡς ἡμεῖς ἀποδεικνύομεν.	1. Amos, in whose time Moses went out of Egypt as we shall demonstrate.
β'. Χεβρὼς ἔτη ιγ'.	2. Chebros 13 years.
γ'. Ἀμενωφθὶς ἔτη κδ'. *	3. Amenophthis 24 years.
δ'. Ἀμερσὶς † ἔτη κβ'.	4. Amersia 22 years.
ε'. Μίσαφρις (Μίσφρις) ἔτη ιγ'.	5. Misaphris 13 years.
ς'. Μισφραγμούθωσις ἔτη κς', ἐφ' οὗ ὁ ἐπὶ Δευκαλίωνος κατακλυσμός.	6. Misphragmathosis 26 years, in whose time happened the deluge of Deucalion.
ζ'. Τούθμωσις ἔτη θ'.	7. Tuthmosis 9 years.
η'. Ἀμενῶφις ἔτη λα'. οὗτός ἐστιν ὁ Μέμνων εἶναι νομιζόμενος καὶ φθεγγόμενος λίθος.	8. Amenophis 31 years. He is supposed to be Memnon, to whom the musical statue is erected.
θ'. Ὧρος ἔτη λζ'.	9. Horus 37 years.
ι'. Ἀχερρῆς ἔτη λβ'.	10. Acherrhes 32 years.
ια'. Ῥαθῶς ἔτη ἕξ.	11. Rathos 6 years.

* κά Go. m. † ἀμενσὶς B.

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THE EIGHTEENTH DYNASTY.

Ὀκτωκαιδεκάτη δυναστεία Διοσπολιτῶν βασιλέων ιδ'. (ις'.)	Decimaoctava dynastia regum XIV. Diopolitarum.
α'. Ὢν πρῶτος Ἀμωσις ἔτη κε'.	I. Quorum primus Amoses, (Amosis) annis XXV.
β'. Χεβρὼν (δεύτερος) ἔτη ιγ'.	II. Chebron, annis XIII.
γ'. Ἀμμενῶφις (Ἀμένουφος) ἔτη κα'.	III. Amophis, annis (Amenophis) XXI.
δ'. Μιφρὶς * ἔτη ιβ'.	IV. Memphres, (Mephres) annis XII.
ε'. Μισφραγμούθωσις† ἔτη κς'.	V. Myspharmuthosis, (Misphragmuthosis) annis XXVI.
ς'. Τούθμωσις ἔτη θ'.	VI. Tuthmosis, annis IX.
ζ'. Ἀμένωφις ‡ ἔτη λα'. οὗτος ὁ Μέμνων εἶναι νομιζόμενος καὶ φθεγγόμενος λίθος.	VII. Amenophis, annis XXXI. Hic est, qui Memnon existimatus fuit, lapis loquax.
η'. Ὧρος § ἔτη λς'. [ἐν ἄλλῳ λή.]	VIII. Orus, annis XXVIII. (XXXVIII.)
θ'. Ἀχενχέρσης ἔτη ιβ'.	IX. Achencheres, (Anchencherres) annis XVI. (XII.)
ι'. Ἄθωρις ἔτη λθ'.	(X. Achoris VII.)

* Μιφρὴς B. Din. † μισφραγμούθωσ B. ‡ Amnophis Lat.

§ See Syncellus' list infra where this and the three following are given as a dynasty of Ethiopian kings from the river Indus.

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ιβ'. Χεβρὴς ἔτη ιβ'.	12. Chebres 12 years.
ιγ'. Ἀχερρῆς ἔτη ιβ'.	13. Acherrhes 12 years.
ιδ. Ἀρμεσῆς* (Ἀμέρσης) ἔτη ε'.	14. Armeses 5 years.
ιε'. Ῥαμεσσῆς† ἔτος α'.	15. Ramesses 1 year.
ις'. Ἀμενωφὰθ‡ (Ἀμμενὼφ) ἔτη ιθ'.	16. Amenophath 19 years.
Ὁμοῦ ἔτη σξγ'.	Altogether 263 years.

THE NINETEENTH DYNASTY.

Ἐννεακαιδεκάτη δυναστεία βασιλέων ζ' Διοσπολιτῶν.	Of seven Diospolite kings.
α'. Σέθως ἔτη να'.	1. Sethos reigned 51 years.
β'. Ῥαψάκης ἔτη ξα'.	2. Rapsaces 61 years.
γ'. Ἀμμενέφθης§ ἔτη κ'.	3. Ammenephthes 20 years.
δ'. Ῥαμεσσῆς‖ (Ραμεσσῆς) ἔτη ξ'.	4. Rameses 60 years.

* ἀμεσὴς A.—ἀρμεσὶς B.
† ῥαμμεσσῆς A. B.—Ραμμεσσῆς Go.
‡ Αμενῶφ Go.
§ ἀμενιφθῆς B.
‖ Ραμεσης Go.

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EUSEB.	SCAL.	ARMEN.	HIERON.
ια'. Χενχέρης ἔτη ις'. Κατὰ τοῦτον Μωϋσῆς τῆς ἐξ Αἰγύπτου πορείας τῶν Ἰουδαίων ἡγήσατο.		(xi. Chencherres ann. xviii.) Hujus ætate Moyses Judæorum ex Aegypto egressus Dux fuit.*	
ιβ'. Ἀχερρῆς † ἔτη η'.		x. (xii.) Acherres, annis viii.	
ιγ'. Χερρῆς ἔτη ιε'.		xi. (xiii). Cherres, annis xv.	
ιδ'. Ἀρμαΐς ‡ ὁ καὶ Δανα ὸς ἔτη ε'. μεθ' ἃ ἔτη ἐκ τῆς Αἰγύπτου ἐκπεσὼν καὶ φεύγων τὸν ἀδελφὸν Αἴγυπτον εἰς τὴν Ἑλλάδα ἀφικνεῖται, κρατήσας τε τοῦ Ἄργους βασιλεύει Ἀργείων.		xii. (xiv). Armais, qui et Davonus [lege Danaus], annis v: quibus annis exactis, Aegypto pulsus, fugitivus tendit ad fratrem suum Aegyptum; [lege, fugitivus tendit a fratre suo Aegypto] adiens Helladam, Argo capta, regnat in Argivos.	
ιε'. Ἀμμεσῆς, § ὁ καὶ Αἴγυπτος, ἔτη ξη'.		xiii. Ramesses, (xv. Remesses lxviii.) qui et Aegyptus, annis lxviii.	
ις'. Μένωφις ‖ ἔτη μ'.		xiv. Amenophis, (xvi. Menophes) annis xl.	
Ὁμοῦ ἔτη τμη'.		Summa, anni cccxlviii.	

THE NINETEENTH DYNASTY.

Ἐννεακαιδεκάτη δυναστεία βασιλέων ε'. Διοσπολιτῶν.		Decimanona dynastia. Diopolitarum regum v.	
α'. Σέθως ἔτη νε'.		i. Sethos, annis lv.	
β'. Ράψης ¶ ἔτη ξς'.		ii. Rampses, annis lxvi.	
γ'. Ἀμμενεφθὴς** (Ἀμένωφθις) ἔτη μ'.		iii. Amenephthis, annis viii.	

* In the Armenian this paragraph immediately follows Achencheres the 9th; Achoris and Chencherres being altogether omitted.

† Ancheres Lat.

‡ Αρμὶς Go.

§ ἀμεσσὴς B.—Ῥαμεσσῆς Dind.

‖ Μέμωφις Go.—Ἀμένωφις Din.

¶ Ραμψὴς Din. B.

** Ἀμμενεφθὶς Din.

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AFRIC.

ε'. Ἀμμενεμῆς (Ἀμμενεμης) ἔτη ε'.

ς'. Θούωρις, ὁ παρ' Ὁμήρῳ καλούμενος Πόλυβος, Ἀλκάνδρας * ἀνὴρ, ἐφ' οὗ τὸ Ἴλιον ἑάλω ἔτη ζ'.

Ὁμοῦ ἔτη σϑ'.

Ἐπὶ τοῦ αὐτοῦ δευτέρου τόμου Μανεϑῶ βασιλεῖς ϙς' ἔτη ,βρκα'.

SCAL.

5. Ammenemnes 5 years.

6. Thuoris, who is called by Homer Polybus, the husband of Alcandra, under whose reign Ilion was taken, 7 years.

Altogether 209 years.

In this second book of Manetho are contained 96 kings and 2121 years.—*Syncel. Chron.* 59 *to* 75.—*Euseb. Chron.* 15 *to* 17.

* ζ'. Ἄλκανδρος ἀνὴρ ἐφ' &c. is thus given by several editors.

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EUSEB.	SCAL.	ARMEN.	HIERON.
δ'. Ἀμμενεμμῆς* ἔτη κς'.		IV. Ammenemes, annis XXVI.	
ε'. Θούωρις, ὁ παρ' Ὁμήρῳ καλούμενος Πολύβους† (ς'. ς'.) Ἄλκανδρος ἀνὴρ, ἀφ' οὗ τὸ Ἴλιον ἑάλω, ἔτη ζ'.		V. Thuoris, qui ab Homero Polybus vocatur, vir immanis roboris [lege, vir, sive maritus Alcandræ,] cujus tempore Ilium captum fuit, annis VII.	
Ὁμοῦ ἔτη ρϟδ'.		Summa, anni CXCIV.	
Ἐπὶ τὸ (τέλος) αὐτὸ β'. τόμου Μανεθῶ βασιλέων ϟβ'. ἔτη ,αρκά. [lege ,βρκά.]		Insimul ex secundo Manethi tomo, XCII. regum, anni MMCXXI.	

* Ἀμμενέμης Din. B.

† Πέλωβος Din.

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THE THIRD BOOK OF MANETHO.

THE TWENTIETH DYNASTY.

AFRIC.	SCAL.	
ΕΙΚΟΣΤΗ δυναστεία βασιλέων Διοσπολιτῶν ιβ', οἱ ἐβασίλευσαν ἔτη ρλε'.		Of 12 Diospolite kings, who reigned 135 years.

THE TWENTY-FIRST DYNASTY.

Πρώτη καὶ εἰκοστὴ δυναστεία βασιλέων Τανιτῶν ζ'.*	Of seven Tanite kings.
α'. Σμενδῆς † (Σμέρδης) ἔτη κς'.	1. Smendes reigned 26 years.
β'. Ψουσέννης ‡ ἔτη μς'. (μβ'.)	2. Psusenes 46 years.
γ'. Νεφελχερὴς ἔτη δ'.	3. Nephelcheres 4 years.
δ'. Ἀμενωφθὶς § ἔτη θ'.	4. Amenophthis 9 years.
ε'. Ὀσοχὼρ || (Ὀσόχων) ἔτη ς'.	5. Osochor 6 years.
ς'. Ψιναχῆς ¶ ἔτη θ'.	6. Psinaches 9 years.

* νζ'. Go.
† Σμεδῆς Go.
‡ Ψουσίνης A.—Ψουσέννης ἡ Ψουσέσης Go.
§ Αμενενωφθις Go.
\|\| Ὀσοχὸρ A. Go.
¶ Πιναχὴς Go.

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THE THIRD BOOK OF MANETHO.

THE TWENTIETH DYNASTY.*

EUSEB.	SCAL.	ARMEN.
ΕΙΚΟΣΤΗ δυναστεία βασιλέων Διοσπολιτῶν ιβ'. οἱ ἐβασίλευσαν ἔτη ροή.		Vicesima dynastia Diopolitarum XII. regum, qui regnaverunt aunis CLXXII.

THE TWENTY-FIRST DYNASTY.†

Πρώτη καὶ εἰκοστὴ δυναστεία βασιλέων Τανιτῶν ἑπτά.	Vicesima prima dynastia Tanitarum regum VII.
α'. Σμένδις, (Σμένδης) ἔτη κς'.	I. Smendis, annis XXVI.
β'. Ψουσέννης, ἔτη μα'.	II. Psusennus, annis XLI.
γ'. Νεφερχερὴς, (Νεφερχέννης) ἔτη δ'.	III. Nephercheres, annis IV.
δ'. Ἀμενωφθις, ‡ ἔτη θ'.	IV. Amenophthis, annis IX.
ε'. Ὀσοχὼρ, ‖ ἔτη ς'.	V. Osochor, annis VI.
ς'. Ψινάχης, ἔτη θ'.	VI. Psinnaches, annis IX.

* The rest of the variations of Hieronymous are given page 141.

† Scaliger omits this dynasty and places its kings under the 20th dynasty.

‡ ἀμμενωφθὶς B. ‖ ὁσοχὼρ A.

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AFRIC. SCAL.

ζ'. Ψουσέννης* (Σουσέννης) ἔτη ιδ'.† — 7. Psusennes 14 years.

Ὁμοῦ ἔτη ρλ'. — Altogether 130 years.

THE TWENTY-SECOND DYNASTY.

Εἰκοστὴ δεύτερα δυναστεια Βουβαστιτῶν βασιλέων θ'· — Of nine Bubastite kings.

α'. Σέσογχις ‡ ἔτη κα'. — 1. Sesonchis 21 years.

β'. Ὀσορθὼν§ (Οὐσόρθων) ἔτη ιε'. — 2. Osorthon 15 years.

γ'. δ'. ε'. Ἄλλοι τρεῖς ἔτη κε'. — 3, 4, 5. Three others reigned 25 years.

ς'. Τακέλωθις|| (Τακέλλωθις) ἔτη ιγ'. — 6. Tacelothis 13 years.

ζ'. η'. θ'. Ἄλλοι τρεῖς ἔτη μβ'. — 7, 8, 9. Three others 42 years.

Ὁμοῦ ἔτη ρκ'. (ρκς'.) — Altogether reigned 120 years.

THE TWENTY-THIRD DYNASTY.

Τρίτη καὶ εἰκοστὴ δυναστεία Τανιτῶν βασιλέων δ'. — Of four Tanite kings.

α'. Πετουβάτης (Πετουβάστης) ἔτη μ', ἐφ' οὗ ὀλυμπιὰς ἤχθη πρώτη. — 1. Petoubates reigned 40 years; in his time the Olympiads began.

β'. Ὀσορχὼ (Ὀσάρχων) ἔτη η', ὃν Ἡρακλέα Αἰγύπτιοι καλοῦσι. — 2. Osorcho 8 years, whom the Egyptians call Hercules.

* Σουσέννης Go.

† λε'. Din.—λ'. Go. m.

‡ σέσωγχις B.—Σεσόγχωσις Din.

§ Ὀσωρθῶν A.—Ὀσωρθὼθ Go.

|| Ταχέλλωθις Go.

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EUSEB.	SCAL.	ARMEN.
ζ'. Ψουσέννης, ἔτη λε'.		VII. Psosennes, annis XXXV.
Ὁμοῦ ἔτη ρλ'.		Summa, anni CXXX.

THE TWENTY-SECOND DYNASTY.

Εἰκοστὴ δεύτερα δυναστεία Βουβαστιτῶν βασιλέων τριῶν.	Vicesima secunda dynastia trium regum Bubastitarum.
α'. Σεσέγχωσις * ἔτη κα'.	I. Sesonchusis, annis XXI.
β'. Ὀσωρθὼν (Ὀσόρθων†) ἔτη ιε'.	II. Osorthos, annis XV.
γ'. Τακέλλωθις ‡ ἔτη ιγ'.	III. Tacellothis, annis XIII.
Ὁμοῦ ἔτη μθ'.	Summa, anni XLIV.

THE TWENTY-THIRD DYNASTY.

Εἰκοστὴ τρίτη δυναστεία Τανιτῶν βασιλέων τριῶν.	Vicesima tertia dynastia Tanitarum trium regum.
α'. Πετουβάστης § ἔτη κε'. (κα'.)	I. Petubastis, annis XXV.
β'. Μεθ' ὃν Ὀσωρθὼν (Ὀσόρθων) ἔτη θ'. ὃν Ἡρακλέα Αἰγύπτιοι ἐκάλεσαν.	II. Post quem Osorthon, annis IX. quem Herculem appellarunt Aegyptii.

* σεσόγχωσις Din.—σεσόγχωσις B.
† Din. B.
‡ Τακέλωθις Din. B.
§ Πετουβάστις Din.

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AFRIC.	SCAL.	
γ'. Ψαμμοῦς ἔτη ι'.		3. Psammus 10 years.
δ'. Ζὴτ ἔτη λα'.*		4. Zeet 31 years.
Ὁμοῦ ἔτη πθ'.		Altogether 28 years.

THE TWENTY-FOURTH DYNASTY.

Τετάρτη καὶ εἰκοστὴ δυναστεία.	
Βόχχωρις† (Βόκχωρις) Σαΐτης ἔτη ς', ἐφ' οὗ ἀρνίον ἐφθέγξατο.	Bochchoris the Saite reigned 6 years, in whose reign a sheep spoke.

THE TWENTY-FIFTH DYNASTY.

Πέμπτη καὶ εἰκοστὴ δυναστεία Αἰθιόπων βασιλέων τριῶν.	Of three Ethiop kings.
α'. Σαβάκων, ‡ ὃς αἰχμάλωτον Βόχχωριν § ἑλὼν ἔκαυσε ζῶντα, καὶ ἐβασίλευσεν ἔτη η'.	1. Sabacon, who having taken Bochchoris captive, burnt him alive, and reigned 8 years.
β'. Σεβιχὼς || (Σεύηχος) υἱὸς ἔτη ιδ'.	2. Sebichus, his son, reigned 14 years.
γ'. Τάρκος ἔτη ιη' (η'.)	3. Tarcus 18 years.
Ὁμοῦ ἔτη μ'.	Altogether 40 years.

THE TWENTY-SIXTH DYNASTY.

Ἕκτη καὶ εἰκοστὴ δυναστεία Σαϊτῶν¶ βασιλέων ἐννέα.	Of nine Saite kings.

* λδ'. B. † βοχχορισαΐτης B. ‡ Σαββάκων Go.
§ βόγχορι B. \|\| B.—Σεύηχος Go. ¶ Ασαϊτῶν Go.

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EUSEB.	SCAL.	ARMEN.
γ'. Ψαμμοὺς ἔτη ι'.		III. Psammus, annis X.
Ὁμοῦ ἔτη μδ'.		Summa, anni XLIV.

THE TWENTY-FOURTH DYNASTY.

Εἰκοστὴ τετάρτη δυναστεία.	Vicesima quarta dynastia.
Βόχωρις * (Βόκχωρις) Σαΐτης ἔτη μδ'. ἐφ' οὗ ἀρνίον ἐφθέγξατο. [ὁμοῦ ἔτη μδ'.]	Bocchoris Saites, annis XLIV. Sub quo agnus locutus est.

THE TWENTY-FIFTH DYNASTY.

Εἰκοστὴ πέμπτη δυναστεία Αἰθιόπων βασιλέων τριῶν.	Vicesima quinta dynastia regum Aethiopum trium.
α'. Σαββάκων, † ὃς Βόχωριν αἰχμάλωτον ἑλὼν ἔκαυσε ζῶντα, καὶ ἐβασίλευσεν ἔτη ιβ'.	I. Sabbacon, qui captivum duxit Bocchorem, et vivum combussit; regnavitque annis XII.
β'. Σεύηχος ‡ υἱὸς ἔτη ιβ'.	II. Sebichos ejus filius, annis XII.
γ'. Ταρακὸς ἔτη κ'.	III. Taracus, annis XX.
Ὁμοῦ ἔτη μδ'.	Summa, anni XLIV.

THE TWENTY-SIXTH DYNASTY.

Ἕκτη καὶ εἰκοστὴ δυναστεία Σαΐτων βασιλέων θ'.	Vicesima sexta dynastia regum Saitarum IX.

* Βόχχωρις Din. † Σαβάκων Din.
‡ Σεβιχὼς Din. B.

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AFRIC. SCAL.

α'. Στεφινάτης ἐτη ζ'. — 1. Stephinates reigned 7 years.

β'. Νεχεψώς * ἔτη ς'. — 2. Nechepsos 6 years.

γ'. Νεχαὼ † ἔτη η'. — 3. Nechao 8 years.

δ'. Ψαμμήτιχος ‡ (Ψαμμίτικος) ἔτη νδ'. — 4. Psammeticus 54 years.

ε'. Νεχαὼ δεύτερος ἔτη ς'. οὗτος εἶλε τὴν Ἱερουσαλὴμ καὶ Ἰωάχαζ § τὸν βασιλέα αἰχμάλωτον || εἰς Αἴγυπτον ἀπήγαγε. — 5. Nechao the second 6 years. He took Jerusalem, and carried Joachaz, the king, captive to Egypt.

ς'. Ψάμμουθις ἕτερος ἔτη ἓξ. — 6. Psammuthis 6 years.

ζ'. Οὐαφρις ἔτη ιθ', ᾧ προσέφυγον ἁλούσης ὑπὸ¶ Ἀσσυρίων Ἱερουσαλὴμ οἱ τῶν Ἰουδαίων ὑπόλοιποι. — 7. Vaphris 19 years, to whom the remainder of the Jews fled when Jerusalem was taken by the Assyrians.

η'. Ἄμωσις ἔτη μδ'. — 8. Amosis 44 years.

θ'. Ψαμμεχερίτης** μῆνας ς'. — 9. Psammecherites 6 months.

Ὁμοῦ ἔτη ρν'. καὶ μῆνας ς'. — Altogether 150 years and six months.

THE TWENTY-SEVENTH DYNASTY.

Ἑβδομη καὶ εἰκοστὴ δυναστεία †† Περσῶν βασιλέων η'. — Of eight Persian kings.

* A. B.—Νερψῶς Go.
† ναχαῶ B.
‡ Ψαμμίτικος Go. A.—ψαμμήτυχος B.
§ Ιωαχᾶς Go.
|| Go. m.
¶ ἀπὸ B.
** Ψαμμαχερίτης Go.
†† Βασιλεία Go.

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EUSEB.	SCAL.	ARMEN.
α'. Ἄμμερις Αἰθίοψ ἔτη ιβ'.	(Ἀμμερὴς)	I. Ammeres Aethiops, annis XVIII.
β'. Στεφανάθις * ἔτη ζ'.		II. Stephinathis, annis VII.
γ'. Νεχέψως ἔτη ς'.		III. Nechepsus, annis VI.
δ'. Νεχαὼ ἔτη η'.		IV. Nechao, annis VI.
ε'. Ψαμμιτιχὸς † ἔτη με'.		V. Psammetichus, annis XLIV.
ς'. Νεχαὼ δεύτερος ἔτη ς'. οὗτος εἶλε τὴν Ἱερουσαλὴμ, καὶ Ἰωάχας ‡ τὸν βασιλέα αἰχμάλωτον εἰς Αἴγυπτον ἀπήγαγεν.		VI. Nechao secundus, annis VI. Hic cepit Hierusalem, et Joachaz regem in Aegyptum duxit captivum.
ζ'. Ψαμμοῦθις ἕτερος, ὁ καὶ Ψαμμιτιχὸς † ἔτη ιζ'.		VII. Psammuthes alter qui et Psammetichus, annis XVII.
η'. Οὔαφρις (Οὐάφρης) ἔτη κε'. ᾧ προσέφυγον ἁλούσης ὑπὸ Ἀσσυρίων τῆς Ἱερουσαλὴμ οἱ τῶν Ἰουδαίων ὑπόλοιποι.		VIII. Vaphres, annis XXV. ad quem confugerunt ab Assyriis Judæorum reliqui ex Jerusalem.
θ'. Ἄμωσις ἔτη μβ'.		IX. Amosis, annis XLII.
Ὁμοῦ ἔτη ρξγ'.		Summa, anni CLXVII.

THE TWENTY-SEVENTH DYNASTY.

Εἰκοστὴ ἑβδόμη δυναστεία Περσῶν βασιλέων η'.	Vicesima septima dynastia Persarum regum VIII.

* Στεφανάθης Go.—Στεφινάθις Din. B.

† Ψαμμήτιχος Din. B.

‡ Ἰωάχαζ Din.

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AFRIC.	SCAL.
α'. Καμβύσης ἔτη ε' τῆς ἑαυτοῦ βασιλείας Περσῶν ἐβασίλευσεν Αἰγύπτου ἔτη ς'.	1. Cambyses reigned over Persia, his own kingdom, 5 years, and over Egypt 6 years.
β'. Δαρεῖος Ὑστάσπου ἔτη λς'.	2. Darius, the son of Hystaspes, 36 years.
γ'. Ξέρξης ὁ μέγας ἔτη κα'.	3. Xerxes the Great 21 years.
δ'. Ἀρτάβανος (Ἀρταβάνης) μῆνας ζ'.	4. Artabanus 7 months.
ε'. Ἀρταξέρξης ἔτη μα'.	5. Artaxerxes 41 years.
ς'. Ξέρξης μῆνας δύο.	6. Xerxes 2 months.
ζ'. Σογδιανὸς μῆνας ζ.	7. Sogdianus 7 months.
η'. Δαρεῖος Ξέρξου ἔτη ιθ'.	8. Darius the son of Xerxes, 19 years.
Ὁμοῦ ἔτη ρκδ', μῆνας δ'.	Altogether 124 years and four months.

THE TWENTY-EIGHTH DYNASTY.

Εἰκοστὴ ὀγδόη δυναστεία.	
Ἀμύρτεος* (Ἀμυρταῖος) Σαΐτης ἔτη ς'.	Amyrteus, the Saïte, 6 years.

THE TWENTY-NINTH DYNASTY.

Ἐνατὴ καὶ εἰκοστὴ δυναστεία. Μενδησίων βασιλέων† δ'.	Of four Mendesian kings.

* Ἀμύρτεως Go.

† Μενδήσιοι βασιλεῖς Din.

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EUSEB.	SCAL.	ARMEN.
α'. Καμβύσης ἔτει πέμπτῳ τῆς αὐτοῦ βασιλείας ἐβασίλευσεν Αἰγύπτου ἔτη γ'.		I. Cambyses anno regni sui XV. [lege V.] regnavit in Aegyptios annis III.
β'. Μάγοι, μῆνας ζ'.		II. Magi, mensibus VII.
γ'. Δαρεῖος, ἔτη λς'.		III. Darius, annis XXXVI.
δ'. Ξέρξης ὁ Δαρείου, ἔτη κα'.		IV. Xerxes Darii [filius] annis XXI.
ε'. Ἀρταξέρξης [ὁ Μακρόχειρ] ἔτη μ'.		V. Artaxerxes, annis XL.
ς'. Ξέρξης ὁ δεύτερος, μῆνας β'.		VI. Xerxes secundus, mensibus II.
ζ'. Σογδιανὸς, μῆνας ζ'.		VII. Sogdianus, mensibus VII.
η'. Δαρεῖος ὁ Ξέρξου, ἔτη ιθ'.		VIII. Darius Xerxis [filius] annis XIX.
Ὁμοῦ ἔτη ρκ'. μῆνες δ'.		Summa, anni CXX, et menses IV.

THE TWENTY-EIGHTH DYNASTY.

Εἰκοστὴ ὀγδόη δυναστεία.	Vicesima octava dynastia.
Ἀμυρταῖος* Σαΐτης ἔτη, ς'.	Amyrtæus Saites, annis VI.

THE TWENTY-NINTH DYNASTY.

Εἰκοστὴ ἐννάτη δυναστεία Μενδήσιοι βασιλεῖς δ'.	Vicesima nona dynastia regum IV, Mendesiorum.

* Αμυρτάνος Go.

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AFRIC.	SCAL.	
α'. Νεφερίτης* (Νεχερίτης) ἔτη ς'.		1. Nepherites reigned 6 years.
β'. Ἄχωρις ἔτη ιγ'.		2. Achoris 13 years.
γ'. Ψάμμουθις † ἔτος α'.		3. Psammuthis 1 year.
δ'. Νεφορίτης ‡ (Νεφερίτης) μῆνας δ'.		4. Nephorites 4 months.
Ὁμοῦ ἔτη κ', μῆνας δ'.		Altogether 20 years and four months.

THE THIRTIETH DYNASTY.

Τριακοστὴ δυναστεία Σεβεννυτῶν βασιλέων τριῶν.	Of three Sebennyte kings.
α'. Νεκτανέβης ἔτη ιη'.	1. Nectanebes 18 years.
β'. Τέως ἔτη β'.	2. Teos 2 years.
γ'. Νεκτανεβὼς § ἔτη ιη'.	3. Nectanebes 18 years.
Ὁμοῦ ἔτη λη'.	Altogether 38 years.

THE THIRTY-FIRST DYNASTY.

Πρωτὴ καὶ τριακοστὴ δυναστεία Περσῶν βασιλέων τριῶν.	Of three Persian kings.
α'. Ὦχος || εἰκοστῷ ἔτει τῆς ἑαυτοῦ βασιλείας Περσῶν ἐβασίλευσεν Αἰγύπτου ἔτη β'. (ς'.)	1. Ochus ruled Persia twenty years, and Egypt 2 years.

* Νεφερείτης Go.
† Ψάμουθις B.
‡ Νεφορότις A.—Νεφοφότης Go.
§ Νεκτανέβης Go.
\|\| ὠχος B.

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EUSEB.	SCAL.	ARMEN.
α'. Νεφερίτης, ἔτη ς'.		I. Nepherites, annis VI.
β'. Ἀχωρὶς, ἔτη ιγ'.		II. Achoris, annis XIII.
γ'. Ψάμμουθις, ἔτος α'.		III. Psammuthes, anno I.
δ'. Νεφερίτης, * μῆνας δ'.		IV. Muthes, anno I.
ε'. Μοῦθις, ἔτος α'.		V. Nepherites, mensibus IV.
Ὁμοῦ ἔτη κα'. καὶ μῆνες δ'.		Summa, anni XXI, et menses IV.

THE THIRTIETH DYNASTY.

Τριακοστὴ δυναστεία Σεβεννυτῶν βασιλέων τριῶν.	Tricesima dynastia regum trium Sebennitarum.
α'. Νεκτανέβης, (Νεκτανέβις †) ἔτη ι'.	I. Nectanebes, annis X.
β'. Τέως, ἔτη β'.	II. Teos, annis II.
γ'. Νεκτανέβης, (Νεκτάνεβος ‡) ἔτη η'.	III. Nectanebus, annis VIII.
Ὁμοῦ ἔτη κ'.	Summa, anni XX.

THE THIRTY-FIRST DYNASTY.

Τριακοστὴ πρώτη δυναστεία Περσῶν [βασιλέων τριῶν.]	Trigesima prima dynastia Persarum.
α'. Ὄχος (Ὦχος §) εἰκοστῷ ἔτει τῆς αὐτοῦ Περσῶν βασιλείας κρατεῖ τῆς Αἰγύπτου ἔτη ς'.	I. Ochus, qui vicesimo regni sui Persarum anno, obtinuit Aegyptum annis VI.

* Ανεφερίτης Go. † A. ‡ Din.
§ Din. ‖ ἄρσις ὤχου A.—ἀρσησόχου B.

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AFRIC. SCAL.

β'. Ἀρσῆς (Ἄρσης Ὤχου) 2. Arses reigned 3 years.
ἔτη γ'.

γ'. Δαρεῖος ἔτη δ'. 3. Darius 4 years.

Ὁμοῦ ἔτη γ' τόμου ,αν'. And the whole number of the years in the third book 1050 years.—*Sync. Chron.* 73 to 78.

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EUSEB.	SCAL.	ARMEN.
β'. Μεθ' ὃν Ἄρσης || Ὤχῳ ἔτη δ'.		II. Post quem Arses Ochi [filius] annis IV.
γ'. Μεθ' ὃν Δαρεῖος ἔτη ἑξ.		III. Post quem Darius, annis VI.
Ὃν Ἀλέξανδρος Μακεδὼν κατεῖλεν.		Quem Alexander Macedo occidit.
Ταῦτα τοῦ τρίτου τόμου Μανεθῶ.		Omnia hæc ex tertio Manethi tomo.

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CANON OF THE KINGS OF EGYPT:

FROM JOSEPHUS.

SEVENTEENTH DYNASTY.*

α'. Σάλατις ἔτη ιϑ'.	1. Salatis 19 years.
β'. Βηὼν ἔτη μδ'.	2. Beon 44 years.
γ'. Ἀπαχνὰς ἔτη λς', καὶ μῆνας ζ'.	3. Apachnas 36 years and 7 months.
δ'. Ἄπωφις ἔτη ξα'.	4. Apophis 61 years.
ε'. Ἰανίας ἔτη ν', καὶ μῆνα α'.	5. Jamas 50 years and 1 month.
ς'. Ἄσσις ἔτη μϑ', καὶ μῆνας β'.	6. Assis 49 years and 2 months.

EIGHTEENTH DYNASTY.

α'. Τέϑμωσις ἔτη κε', καὶ μῆνας δ'.	1. Tethmosis 25 years and 4 months.
β'. Χέβρων ἔτη ιγ'.	2. Chebron 13 years.
γ'. Ἀμένωφις ἔτη κ', καὶ μῆνας ζ'.	3. Amenophis 20 years and 7 months.
δ'. Ἀμεσσῆς ἔτη κα', καὶ μῆνας ϑ'.	4. Amesses 21 years and 9 months.
ε'. Μήφρης ἔτη ιβ', καὶ μῆνας ϑ'.	5. Mephres 12 years and 9 months.

* The various readings to this catalogue are given infra. See Manetho on the Shepherd Kings.

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ς'. Μηφραμούθωσις ἔτη κε', καὶ μῆνας ι'.

6. Mephramuthosis 25 years and 10 months.

ζ'. Θμῶσις ἔτη θ', καὶ μῆνας η'.

7. Thmosis 9 years and 8 months.

η'. Ἀμένωφις ἔτη λ', καὶ μῆνας ι'.

8. Amenophis 30 years and 10 months.

θ'. Ὦρος ἔτη λς', καὶ μῆνας ε'.

9. Orus 36 years and 5 months.

ι'. Ἀκεγχρὴς ἔτη ιβ', καὶ μῆνα α'.

10. Acenchres 12 years and 1 month.

ια'. Ῥάθωτις ἔτη θ'.

11. Rathotis 9 years.

ιβ'. Ἀχεγχήρης ἔτη ιβ', καὶ μῆνας ε'.

12. Acencheres 12 years and 5 months.

ιγ'. Ἀκεγχήρης β'. ἔτη ιβ', καὶ μῆνας γ'.

13. Acencheres II. 12 years and 3 months.

ιδ'. Ἅρμαϊς ἔτη δ', καὶ μῆνα α'.

14. Armais 4 years and 1 month.

ιε'. Ραμέσσης ἔτος α' καὶ μῆνας δ'.

15. Ramesses 1 year and 4 months.

ις'. Ἀρμέσσης Μιαμμοῦ ἔτη ξς', καὶ μῆνας β'.

16. Armesses the son of Miammus 66 years and 2 months.

ιζ'. Ἀμένωφις ἔτη ιθ', καὶ μῆνας ς'.

17. Amenophis 19 years and 6 months.

ιη'. Σέθωσις καὶ Ραμέσσης*.

18. Sethosis and Ramesses.

Jos. contr. Ap. I. 15.

Τέθμωσις γὰρ ἦν βασιλεὺς ὅτε ἐξῆεσαν (οἱ ποίμενες). Ἀπὸ δὲ τούτων μεταξὺ τῶν βασιλέων κατ' αὐτόν ἐστι

Tethmosis was king when the shepherds went out of Egypt. From these (the shepherd) kings there intervenes a period of 393† years to the two bro-

* Qy. Σὶθως ὁ καὶ Ραμέσσης, who is Ramesses.

† The sum of the 17 kings of the 18th dynasty amounts only to 333 years. The reading 393 is however confirmed by the extracts in the following page. I am indebted to Mr. Cullimore for the observation that the deficiency of 60 years occurs in the 7th and 11th reigns which ought to have been each 39 years. This correction, which may be found in some of the other lists, makes the Canon completely harmonize with the Hieroglyphic dates.

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τριακόσια ἐνενηκοντατρία ἔτη, μέχρι τῶν δύο ἀδελφῶν Σέθω καὶ Ἑρμαίου, ὧν τὸν μὲν Σέθων Αἴγυπτον τὸν δὲ Ἕρμαιον Δάναον μετονομασθῆναί φησιν. Ὃν ἐκβαλὼν ὁ Σέθως ἐβασίλευσεν ἔτη νθ'. Καὶ μετ' αὐτὸν ὁ πρεσβύτερος τῶν υἱῶν αὐ τοῦ Ράμψης ξς'.

thers Sethos and Hermæus of whom he says Sethos was called Aegyptus, and Hermæus Danaus. Sethos after he had expelled Hermæus reigned 59 years. After him his eldest son Rampses reigned 66 years.—*Jos. contr. Ap.* I. 26.

In the 16th chapter Josephus has the following—

Δῆλον δέ ἐστιν ἐκ τῶν εἰρημένων ἐτῶν τοῦ χρόνου συλλογισθέντος ὅτι οἱ καλούμενοι ποιμένες, ἡμέτεροι δὲ πρόγονοι, τρισὶ καὶ ἐνενήκοντα καὶ τριακοσίοις πρόσθεν ἔτεσιν, ἐκ τῆς Αἰγύπτου ἀπαλλαγέντες, τὴν χώραν ταύτην ἀπῴκησαν, ἢ Δαναὸν εἰς Ἄργος ἀφίκεσθαι.

It is manifest from a computation of the above-mentioned years, that the Shepherds (our ancestors) were driven out from Egypt, and left that country three hundred and ninety-three years previous to the departure of Danaus to Argos.

And in the 2d chapter of the second book:—

Μανεθὼς μὲν γὰρ κατὰ τὴν Τεθμώσιος βασιλείαν ἀπαλλαγῆναί φησιν ἐξ Αἰγύπτου τοὺς Ἰουδαίους, πρὸ ἐτῶν τριακοσίων ἐνενηκοντατριῶν τῆς εἰς Ἄργος Δαναοῦ φυγῆς. Λυσίμαχος δὲ κατὰ Βόκχωριν τὸν βασιλέα, τουτέστι πρὸ ἐτῶν χιλίων ἑπτακοσίων. Μόλων δὲ καὶ ἄλλοι τινὲς ὡς αὐτοῖς ἔδοξεν. Ὁ δέ γε πάντων πιστότατος Ἀπίων ὡρίσατο τὴν ἔξοδον ἀκριβῶς κατὰ τὴν ἑβδόμην Ὀλυμπιάδα, καὶ ταύτης ἔτος εἶναι πρῶτον, ἐν ᾧ φησι Καρχηδόνα Φοίνικες ἔκτισαν.

Manetho says that the Jews (i. e. the Shepherds) left Egypt in the reign of Tethmosis three hundred and ninety-three years before the flight of Danaus to Argos. Lysimachus that it was in the reign of Bocchoris, i. e. one thousand seven hundred years before. Molo and some others place it as seems good to them. But Apion the most correct *(ironically)* of all, fixes it decidedly at the first year of the seventh Olympiad in which he says the Phœnicians founded Carthage.

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CANON OF THE KINGS OF EGYPT:

FROM SYNCELLUS.

ΑΙΓΥΠΤΟΥ τῆς πάλαι Μεραίας βασιλέων ἔτη.	Canon of the kings of Egypt formerly called Mestræa.
α'. Μεστραὶμ * ὁ καὶ Μήνης † ἔτη λε'.	1. Mestraim who is Menes: he reigned 35 years.
β'. Κουρώδης ‡ ἔτη ξγ'.	2. Curodes 63 years.
γ'. Ἀρίσταρχος ἔτη λδ'.	3. Aristarchus 34 years.
δ'. Σπάνιος ἔτη λς'.	4. Spanius 36 years.
ε'. ς'. Ἀνεπιγράφων ἔτη οβ'.	5. 6. Anonymous 72 years.
ζ'. Ὁ Σέραπις § κγ'.	7. Serapis 23 years.
η'. Σεσόγχωσις ἔτη μθ'.	8. Sesonchosis 49 years.
θ'. Ἀμενέμης ἔτη κθ'.	9. Amenemes 29 years.
ι'. Ἄμασις || ἔτη β'.	10. Amasis 2 years.
ια'. Ἀκεσέφθρης ἔτη ιγ'.	11. Acesephthres 13 years.
ιβ'. Ἀγχορεὺς ¶ ἔτη θ'.	12. Anchoreus 9 years.
ιγ'. Ἀρμιῦσῆς ** ἔτη δ'.	13. Armiÿses 4 years.
ιδ'. Χαμοῖς ἔτη ιβ'. ††	14. Chamois 12 years.
ιε'. Μιαμοὺς ‡‡ ἔτη ιδ'	15. Miamous 14 years.
ις'. Ἀμεσῆσις ἔτη ξε'.	16. Amesesis 65 years.

* Μηστραὶμ Sc.
† Μίνης Go. Sc.
‡ Κουρούδης Go.—Καύδρους Sc.
§ ὠσιροπὶς B.
\|\| Αμωσις Go. m. Sc.
¶ Αχορεὺς Go.—Αχωρεὺς Sc.
** Αμῦσῆς Sc.
†† κς'. Sc.

‡‡ Αμεσίσης ἔτη ξη' is substituted by Go. Sc. and A. for the 15th, while the 16th is left vacant, 14 years being assigned for the period of the reign.

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ιζ'. Οὔσης * ἔτη ν'. 17. Uses 50 years.

ιη'. Ῥαμεσὴς ἔτη κϑ'. 18. Rhameses 29 years.

ιϑ'. Ῥαμεσσομενὴς † ἔτη ιε'. 19. Rhamessomenes 15 years.

κ'. Οὐσιμάρης ‡ ἔτη λα'. 20. Usimares 31 years.

κα'. Ῥαμεσσήσεως § ἔτη κγ'. 21. Rhamesseseos 23 years.

κβ'. Ῥαμεσσαμένω || ἔτη ιϑ'. 22. Rhamessameno 19 years.

κγ'. Ῥαμεσσῆ ¶ Ἰουβασσῆ ἔτη λϑ'. 23. Rhamesse Jubasse 39 years.

κδ'. Ῥαμεσσῆ Οὐάφρου** ἔτη κϑ'. 24. Rhamesse the son of Vaphris 29 years.

κε'. Κόγχαρις †† ἔτη ε'. ‡‡ 25. Concharis 5 years.

Τούτῳ τῷ ε', ‡‡ ἔτει τοῦ κε' βασιλεύσαντος Κογχάρεως τῆς Αἰγύπτου ἐπὶ τῆς ις' δυναστείας τοῦ Κυνικοῦ λεγομένου κύκλου παρὰ τῷ Μανεθῷ, ἀπὸ τοῦ πρώτου βασιλέως καὶ οἰκιστοῦ Μεστραὶμ §§ τῆς Αἰγύπτου, πληροῦνται ἔτη ψ, βασιλέων κε'.

In the 5th year of Concharis, the 25th king of Egypt of the 16th dynasty, which is called by Manetho the Cynic Cycle, was completed in 25 reigns a period of 700 years from Mestraim the first native king of Egypt.

κς'. Σιλίτης ἔτη ιϑ'. πρῶτος τῶν ς' τῆς ιζ'. δυναστείας παρὰ Μανεθῷ. 26. Silites 19 years, the first of the 6 kings of the 17th dynasty according to Manetho.

κζ'. Βαίων ἔτη μδ'. 27. Bæon 44 years.

κη'. Ἀπαχνᾶς ἔτη λς'. 28. Apachnas 36 years.

κϑ'. Ἄφωφις ἔτη ξα'. 29. Aphophis 61 years.

λ'. Σέθως ἔτη ν'. 30. Sethos 50 years.

* Οὔση Go. Sc.

† ραμεσομενὴς B.

‡ οὐσιμάρη B.—Θυσιμάρης Go.

§ Ραμεσήσεως Sc.

|| Ραμμεσσαμενῶς Sc.—Ραμεσσεμένω Go.

¶ ραμμεσσηΐ οὐβαση B.—Ραμεσσῆ τοῦ Βαητῆ Go.

** Ραμεσσηούαφρος Sc.

†† κόγχαρης B.—Κόγχαρος Sc.

‡‡ ς'. Go. m.

§§ Μεστρὲμ Go.

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λα'. Κήρτως* ἔτη κθ'. κατὰ Ἰώσηππον, κατὰ δὲ τὸν Μανεθῶ ἔτη μδ'.

λβ'. Ἀσὴθ † ἔτη κ'.

Οὗτος, προσέθηκε τῶν ἐνιαυτῶν τὰς ε' ἐπαγομένας, καὶ ἐπὶ αὐτοῦ, ὥς φασιν, ἐχρημάτισεν τξε' ἡμερῶν, ὁ Αἰγυπτιακὸς ἐνιαυτὸς τξ' μόνον ἡμερῶν πρὸ τούτου μετρούμενος. Ἐπὶ αὐτοῦ ὁ μόσχος θεοποιηθεὶς Ἄπις ἐκλήθη.

31. Certos 29 years according to Josephus, but according to Manetho 44.

32. Aseth 20 years.

He added the 5 intercalary days to the year: and under him the Egyptian year which had previously been reckoned 360 days only was increased to 365. Under him also the calf was deified and called Apis.

FROM SYNCELLUS AND EUSEBIUS.

SYNCEL.	EUSEB.	ARMEN.‡	HIERON.
λγ'. Ἄμωσις ὁ καὶ Τέθμωσις ἔτη κς'.§		I. Amosis ann. XXV.	
	Ἄμωσις κς'.		Amosis XXV.
λδ'. Χεβρὼν ἔτη ιγ'.		II. Chebron ann. XIII.	
	Χεβρὼν ιγ'.		Chebron XIII.
λε'. Ἀμεμφῆς‖ ἔτη με'.		III. Amenophes XXI.	
	Ἀμεμφῆς με'.		Amenophis XXI.
λς'. Ἀμενσῆς ἔτη ια'.		IV. Memphres XII.	
	Ἀμενσῆς ια'.		Mephres XII.

* Κῆρτος Go. † ἀσσῆθ B.

‡ In the Armenian Canon of Eusebius, a Theban dynasty, which he calls the 16th, is placed as the first, to which is assigned a period of 190 years. This is followed by the 17th dynasty of the Shepherds which lasts 103 years. No names are given in either. The first part of Hieronymus' old Latin version of Eusebius is lost. The lists therefore both of the Armenian Canon and of Hieronymus' version commence with this the 18th dynasty of Diospolites. The names of the 32 kings given above, are merely those of Syncellus in the Greek opposite.

§ κβ' Go. ‖ Αμόφης Go. Sc.—ἀμεμφὶς B.

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SYNCEL.	EU. SC.	ARMEN.	HIERON.
λζ'. Μισφραγμούθωσις ἔτη ις'.		v. Mispharmuthosis xlvi.	
	Μισφραγμούθωσις ις'.		Misphragmuthosis xxvi.
λη'. Μισφρὴς ἔτη κγ'.			
	Μισφρὴς ἔτη κγ'.		
λθ'. Τοὐθμωσις ἔτη λθ'.		vi. Tuthmosis ix.	
	Τούθμωσις κθ'.		Tuthmosis ix.
μ'. Ἀμενῶφθις ἔτη λδ'.		vii. Amenophthis xxxi.	
	Ἀμενῶφθις λδ.		Amenophis xxxi.
Οὗτος ὁ Ἀμενῶφθις* ἐστιν ὁ Μέμνων εἶναι νομιζόμενος καὶ φθεγγόμενος λίθος.		Hic ille Amenophthis est, qui Memnon ipse creditus fuit, lapis loquax.	
Αἰθίοπες ἀπὸ Ἰνδοῦ ποταμοῦ ἀναστάντες πρὸς τῇ Αἰγύπτῳ ᾤκησαν.			
μα'. Ὧρος μη'.		viii. Orus xxxvii.	
	Ἐσλωρος μς'.		Orus xxxviii.
μβ'. Ἀχενχερὴς κε'.		ix. Achencheres xii.	
	Ἀχερχερῆς κε'.		Achencherres xii.
μγ'. Ἀθωρὶς κθ'.		x. Athoris ix.	
	Ἀθυρὶς κθ'.		Achoris vii.
μδ'. Χενχερὴς κς'.		xi. Chencheres xvi.	
	Χενχερὴς κς'.		Chencherres xviii.
με'. Ἀχερρῆς† ἔτη η'. ἢ καὶ λ'.		xii. Acheres viii.	
	Ἀχερῆς η'.		Acherres viii.
		xiii. Cheres xv.	Cherres xv.
μς'. Ἀρμαῖος ὁ καὶ Δαναὸς, ἔτη θ'.		xiv. Armais qui et Danaus v.	
	Ἀρμαῖς θ'.		Armais v.
μζ'. Ῥαμεσσῆς ὁ καὶ Αἴγυπτος‡ ξη'.		xv. Aegyptus lxviii.	
	Ῥαμεσσῆς ξη'.		Remesses lxviii.
		xvi. Menophis	Menophes xl.

* ἀμμενοφθὶς B.

† Ἀχερὴς Go.—The four above are given in both the Greek catalogues as Ethiopians.

‡ Αἰγύπτιος Go.

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SYNCEL.	EU. SC.	ARMEN.	HIERON.
		XIX DYNASTIA.	
		I. Sethosis	Sethos LV.
		II. Rampses	Ramses LXVI.
μη'. Ἀμένωφις * ἔτη η'.		III. Amenophis XL.	
	Αμένωφις η'.		Amenophtes XL.
		IV. Amenemes XXV.	
			Ammenemes XXVI.
μϑ'. Θούωρις ιζ'.		V. Thuoris VII.	
	Θουαρις ιζ.		Thuoris VII.
		Thuoris Aegyptiorum rex ab Homero Polybus vocatur maritus Alcandræ. De eo meminit in Odyssea.	
		XX DYNASTIA† ANNIS CLXXVIII.	
ν'. Νεχεψὼς ιϑ'.		50. Nechepsos 19 years.	
	Νεχεψῶς ιϑ'.		
να'. Ψάμμουθις ιγ'.		51. Psammuthis 13.	
	Ψάμμουθις ιγ'.		
νβ'. . . . . δ'.		52. . . . . 4.	
. . . . . ιε'.			
νγ'. Κῆρτος ‡ ις'.		53. Certus 16.	
	Κῆρτος ιβ'.		
νδ'. Ῥάμψις με'.		54. Rhampsis 45.	
	Ράμψις με'.		
νε'. Ἀμενσὴς ὁ καὶ Ἀμμενέμης § κς'.		55. Amenses who is Ammenemes 26.	
	Αμμένσης κς'.		
νς'. Ὀχυρὰς ιϑ'.		56. Ochyras 14.	
	Οχυρεὺς ιϑ'.		
		XXI DYNASTIA TANITARUM.	
νζ'. Ἀμενδῆς || κζ'.		I. Amendis XXVI.	
	Αμεδῆς κζ'.		Semendis XXVI.

* ἀμενώφης A.—Αμενοφὶς Go.

† Neither of the Latin versions give the names of the 20th dynasty. The names substituted above are merely translations of the Greek of Syncellus opposite.

‡ Κήρτως Din. § Αμενέμης Go.—ἀμενέμης A. \|\| Αμεδὴς Go. A.

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SYNCEL.	EU. SC.	ARMEN.	HIERON.
νή. Θούωρις * ἔτη ν'.			
	Θούωρις ν'.		
Οὗτός ἐστιν ὁ παρ' Ὁμήρῳ Πόλυβος † Ἀλκάνδρας ‡ ἀνὴρ ἐν Ὀδυσσείᾳ φερόμονος.			
νθ'. Ἄθωθις ὁ καὶ Φουσανὸς ἔτη κη'. Ἐφ' οὗ σεισμοὶ κατὰ τὴν Αἴγυπτον ἐγένοντο, μηδέπω γεγονότες ἐν αὐτῇ πρὸ τούτου.			
	Ἀθωθις ὁ καὶ Φούσωρος κη'.		
ξ'. Κενκένης λθ'.			
	Κενκένης λθ'.		
ξα'. Οὐεννέφης § ἔτη μβ'.			
	Οὐεννέφης λθ'.		
ξβ'. Σουσακεὶμ || ἔτη λδ'. Σουσακεὶμ Λίβυας καὶ Αἰθίοπας καὶ Τρωγλοδύτας παρέλαβε πρὸ τῆς Ἱερουσαλήμ.			
	Σουσακεὶμ λδ'.		
ξγ'. Ψούενος κε'.		II. Pseusenes XLI.	
	Σενιψούερος κε'.		Pseusennes XLI.
εξ'. Νεφέχερης ς'.		III. Ammenophis IX.	
	Νεφεχέρης ς'.		Amenophthis IX.
ξδ'. Ἀμμενῶφις¶ θ'.		IV. Nephercheres IV.	
	Ἀμμενῶφις θ'.		Nepherchenes IV.
ξς'. Σαΐτης ιε'.			
	Σαΐτης ιε'.		
		V. Osochor VI.	
			Osochor VI.
ξζ'. Ψινάχης θ'.		VI. Psinaches IX.	
	Ψινάχης θ'.		Spinaches IX.

* § Θώωρης A. B.
† Πολύβους Vulg.
‡ ἄλκανδρος A. B.
§ οὐέννεφις B.
\|\| Σουσακεὶμ Go.
¶ Αμμενώφης Go.

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SYNCŞL.	EU. SC.	ARMEN.	HIERON.
		VII. Psusennes XXXV.	
			Psusennes XXXV.
		XXII DYNASTIA BUBASTARUM.	
ξη'. Πετουβάστης ἔτη μδ'.		I. Sesonchusis XXI.	
	Πετουβάστης μδ'.		Sesonchosis XXI.
ξθ'. Ὀσώρθων θ'.		II. Osorthon XV.	
	Οσόρθων θ'.		Osorthon XV.
ο'. Ψάμμος ι'.		III. Tachelotis XIII.	
	Ψάμμος ι'.		Tacellothis XIII.
		XXIII DYNASTIA TANITARUM.	
οα'. Κόγχαρις κα'.		I. Petubastis XXV.	
	Κόγχαρις κα'.		Petubastes XXV.
οβ'. Ὀσόρθων ιε'.		II. Osorthon IX.	
	Οσόρθων ιε'.		Osorthon IX.
ογ'. Τακαλῶφις * ιγ'.		III. Psammus X.	
	Τακελῶφις ιγ'		Psammus X.
		XXIV DYNASTIA.	
οδ'. Βόκχωρις † μθ'. ‡		I. Bocchoris XLIV.	
	Βόχωρις μθ'.		Bocchoris Saites XLVI.
Βόκχωρις § Αἰγυπτιους ἐνομοθέτει, ἐφ' οὗ λόγος ἀρνίον φθέγξασθαι.			
		XXV DYNASTIA AETHIOPUM.	
οε'. Σαβάκων Αἰθίοψ || ἔτη ιβ'.		I. Sabacon Aethiops XII.	
	Σαβάκων ιβ'.		Sabacon XII.
Οὗτος τὸν Βόκχωριν αἰχμάλωτον λαβὼν ζῶντα ἔκαυσεν.			
ος'. Σεβήχων ιβ'.		II. Sebichus XII.	
	Σεβήκων ιβ'.		Sevichus XII.
οζ'. Ταράκης κ'.		III. Tarachus XX.	
	Ταράχης κ'.		Taracos XX.

* Τακελόφης Go.—τακελώφης A. † βόκχαρις A.—βόκχορης B.
‡ μ' B. § βόκχωρης B. \|\| αἰθίωψ B.

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SYNCEL.	EU. SC.	ARMEN.	HIERON.
		XXVI DYNASTIA SAITARUM.	
οη'. Ἀμαὴς ἔτη λη'.		1. Ammeres Aethiops XII.	
	Αρμαΐς λη'.		Ammerres Aethiops XII.
οθ'. Στεφινάθης κζ'.		II. Stephinatis VII.	
	Στεφινάθις κζ'.		Stephinatis VII.
π'. Νεχεψὼς* ιγ'.		III. Nechepsus VI.	
	Νεχεψὼς ιγ'.		Nechepsos VI.
πα'. Νεχαὼ η'.		IV. Nechao VIII.	
	Νεχαὰβ η'.		Nechao VIII.
πβ'. Ψαμμήτιχος † ιδ'.		V. Psammedichus XLIV.	
	Ψαμμίτιχος ιδ'.		Psammitichus XLIV.
πγ'. Νεχαὼ β' Φαραὼ θ'.		VI. Nechao VI.	
	Νεχαὰβ β' . . θ'.		Nechao secundus VI.
πδ'. Ψάμμουθις ‡ ἕτερος ὁ καὶ Ψαμμήτιχος § ιζ'.		VII. Psammuthes alter qui et Psammetichus XVII.	
	Ψαμμούθης ιζ'.		Psammitichus alter qui et Psammus XII.
πε'. Οὔαφρις λδ'.		VIII. Vaphres XXV.	
	Οὐάφρης λδ'.		Vaphres XXX.
πς'. Ἄμωσις ν'.		IX. Amosis XLII.	
	Αμασις ν'.		Amasis XLII.
		XXVII. Aegyptiorum dynastia Persæ. Obtinet quippe Aegyptum sexto regni sui anno (quinto) Cambyses; efficiuntur autem usque ad Darium Xerxis filium ann. CXXIV. (CXI.)	
Ἕως τούτου ἡ τῶν Αἰγυπτίων βασιλεία διαρκέσασα ἐν δυναστείας ι', βασιλεῦσι δὲ πς', ἔτεσι, βσια' ὑπο Καμβύσου καθῃρέθη ἐπὶ τοῦ πς' βασιλεύσαντος τῆς Μεστραίας		The kingdom of Egypt after having continued 2211 years through a series of 10 dynasties and 86 kings, was subdued by Cambyses in the reign of Amosis the 86th king from Mestraim, who is the same as Menes,	

* Νακεψὼς Go.
† Ψαμμίτιχος Go.—ψααμμίτιχος A.—ψαμίτειχος B.
‡ Ψάμμουθης A.—ψαμουθὴς B. § Ψαμμιτικὸς Vulg.—ψαμιτικὸς B.

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SYNCEL.	EU. SC.	ARMEN.	HIERON.
ἤτοι Αἰγύπτου χώρας Ἀμώσεως, ἀπὸ τοῦ πρώτου αὐτῶν Μεστραὶμ τοῦ καὶ Μηνέως. . . . . Ἔμεινε δὲ ἡ Αἴγυπτος ὑπὸ Πέρσας ἔτι ἕως Δαρείου τοῦ Ξέρξου. Ἔστιν οἷν κζ δυναστεία, καθ' ἣν Πέρσαι ἐκράτησαν ἀπὸ ε ἔτους Καμβύσου.		of that part of Egypt which is called the Mestræan region . . . . . Egypt remained under the dominion of the Persians till the time of Darius the son of Xerxes. The 27th dynasty therefore is that during which the Persians held Egypt in subjection from the 5th year of Cambyses.	
πζ'. Καμβύσης ἔτη γ'.		87. Cambyses 3 years.*	
πη'. Μάγοι ἀδελφοὶ δύο μῆνας ζ'.		88. The Magi two brothers 7 months.	
πθ'. Δαρεῖος Ὑστάσπου ἔτη λς'.		89. Darius the son of Hystaspes 36 years.	
ϙ'. Ξέρξης ἔτη κ'.		90. Xerxes 20† years.	
ϙα'. Ἀρτάβανος μῆνας ζ'.		91. Artebanus 7 months.	
ϙβ'. Ἀρταξέρξης ἔτη μα'.		92. Artaxerxes 40 years.	
ϙγ'. Ξέρξης μῆνας β'.		93. Xerxes II. 2 months.	
ϙδ'. Σογδιανὸς μῆνας ζ'.		94. Sogdianus 7 months.	
ϙε'. Δαρεῖος ὁ Νόθος ἔτη ιθ'.		95. Darius Nothus 21 years.	
Αἴγυπτος ἀπέστη Περσῶν δευτέρῳ ἔτει Νόθου Δαρείου.		Egypt revolted from Persia in the second year of Darius Nothus.	
		XXVIII DYNASTIA.‡	
ϙς'. Ἀμυρταῖος Σαΐτης ἔτη ς'.		1. Amurtæus Saites VI.	
Ἀμυρταῖος Σαΐτης ς'.			Amurtæus Saites VI.
		XXIX DYNASTIA MENDESIORUM.	
ϙζ'. Νεφερίτης ς'.		II. Ephirites VI.	
Νεφερίτης ς'.			I. Nepherites VI.

* Eu. Ar. allows only 2 years to Cambyses, reckoning the 7 months of the Magi as one year. Hieron. gives him four, omitting the Magi in the Canon.

† 21 Eu. Ar. omits.

‡ The Armenian reckons this and the two following as the 28th dynasty. Hieronymus divides them.

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SYNCEL.	EU. SC.	ARMEN.	HIERON.
ϛη'. Ἄχωρις ἔτη ιγ'.		III. Achoris XII.	
	Ἀχωρις ιγ'.		II. Achoris XII.
ϛϑ'. Ψάμμουθις β'.		IV. Psammuthes I.	
	Ψάμμουθις β'.		III. Psammuthis I.
ρ'. . . . . μῆνας * δ'.		V. Nepherites menses IV.	
	Μνᾶς ἔτη δ'.		IV. Nepherites menses IV.
		XXX DYNASTIA SEBENNITARUM.	
ρα'. Νεκτανέβης η'.		VI. Nectanebus XVIII.	
	Νεκτανέβης η'. †		I. Nectanebis XVIII.
ρβ'. Νεκτάνεβος β', ἔτη ιη'.		VII. Teos II.	
	Τέως β'.		II. Teos II.
ργ'. Τεὼς β'.		VIII. Nectanebus XVIII.	
	Νεκτανέβως ιη'.		III. Nectanebos XVIII.
		XXXI DYNASTIA PERSARUM.	
ρδ'. Ὦχος β'		I. Ochus IX.	
	Ὦχος ι'.		Ochus X.
ρε'. Ἀρσῆς Ὦχου ἀδελφὸς δ'.		II. Arses Ochi III.	
	Ἀρσῆς δ'.		Arses Ochi IV.
ρϛ'. Δαρεῖος ϛ'.		III. Darius VI.	
			Darius Arsami VI.

* Din.—Vulg. Μηνᾶς.—Sc. in the Canon at the end gives it Μοῦθις ἔτος α'

† ιη'. Sc. can.

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CANON OF THE KINGS OF EGYPT:

FROM DIODORUS SICULUS.

ΜΥΘΟΛΟΓΟΥΣΙ δ' αὐτῶν τινὲς τὸ μὲν πρῶτον ἄρξαι τῆς Αἰγύπτου θεούς τε καὶ ἥρωας ἔτη βραχὺ λείποντα τῶν μυρίων καὶ ὀκτακισχιλίων, καὶ θεῶν ἔσχατον βασιλεῦσαι τὸν Ἴσιδος Ὧρον. Ὑπ' ἀνθρώπων δὲ τὴν χώραν βεβασιλεῦσθαι φασὶν ἀπὸ μυριάδος ἔτη βραχὺ λείποντα τῶν πεντακισχιλίων, μέχρι τῆς ἑκατοστῆς καὶ ὀγδηκοστῆς Ὀλυμπιάδος. καθ' ἣν ἡμεῖς μὲν παρεβάλομεν εἰς Αἴγυπτον, ἐβασίλευε δὲ Πτολεμαῖος, ὁ νέος Διόνυσος χρηματίζων.

Some of them fable that the Gods and Heroes first reigned in Egypt during a period little less than eighteen thousand years; and that the last of the gods who reigned was Horus the son of Isis. They also relate that the kingdom was governed by men during a series of nearly fifteen thousand years to the hundred and eighty-first Olympiad in which we have visited Egypt which was during the reign of Ptolemy who bears the title of the younger Dionysus.

Τούτων δὲ τὰ μὲν πλεῖστά κατασκεῖν τὴν ἀρχὴν ἐγχωρίους βασιλεῖς, ὀλίγα δὲ Αἰθίοπας καὶ Πέρσας καὶ Μακεδόνας.

The kings of Egypt were for the most part natives of the country, but the Ethiopians, Persians and Macedonians acquired the empire for some short periods.

Αἰθίοπας μὲν οὖν ἄρξαι

There reigned altogether four

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τέσσαρας οὐ κατὰ τὸ ἑξῆς, ἀλλὰ ἐκ διαστήματος, ἔτη τὰ πάντα βραχὺ λείποντα τῶν ἓξ καὶ τριάκοντα.

Ethiopians, not successively but at intervals, the length of whose reigns collectively occupied a period of nearly thirty-six years.

Πέρσας δὲ ἡγήσασθαι Καμβύσου τοῦ βασιλέως τοῖς ὅπλοις καταστρεψαμένου τὸ ἔθνος, πέντε πρὸς τοῖς ἑκατὸν καὶ τριάκοντα ἔτεσι, σὺν ταῖς τῶν Αἰγυπτίων ἀποστάσεσιν, ἃς ἐποιήσαντο, φέρειν οὐ δυνάμενοι τὴν τραχύτητα τῆς ἐπιστασίας, καὶ τὴν εἰς τοὺς ἐγχωρίους θέους ἀσέβειαν.

The Persians, under the command of Cambyses their king, subdued the nation by force of arms. They occupied the throne during a hundred and thirty-five years, inclusive of the insurrections, which the Egyptians, unable to put up with the severity of their domination, and their impiety towards the gods of the country, made from time to time.

Ἐσχάτους δὲ Μακεδόνας ἄρξαι, καὶ τοὺς ἀπὸ Μακεδόνων ἓξ ἔτη πρὸς τοῖς διακοσίοις, καὶ ἑβδομήκοντα.

Lastly reigned the Macedonians, and their successors, two hundred and seventy-six years.

Τοὺς δὲ λοιποὺς χρόνους ἅπαντας διατελέσαι βασιλεύοντας τῆς χώρας ἐγχωρίους· ἄνδρας μὲν ἑβδομήκοντα πρὸς τοῖς τετρακοσίοις, γυναῖκας δὲ πέντε.

All the rest of the time was filled up with native princes, that is to say, four hundred and seventy kings and five queens.

Μετὰ τοὺς θεοὺς τοίνυν πρῶτον, φασὶ βασιλεῦσαι τῆς Αἰγύπτου Μηνᾶν.

After the gods, Menas was the first king of the Egyptians.

Ἐξῆς δὲ ἄρξαι λέγεται τοῦ προειρημένου βασιλέως τοὺς ἀπογόνους δύο πρὸς τοῖς πεντήκοντα τοὺς ἅπαντας, ἔτη πλείω τῶν χιλίων καὶ τετρακοσίων.*

After him it is said that two of the descendants of the before-mentioned king reigned, and they were succeeded by fifty who altogether reigned during a period of more than one thousand four hundred years.

Βούσιρις.

Busiris.

* Τετταράκοντα m.

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Καὶ τῶν τούτου πάλιν ἐκγόνων ὀκτὼ, τὸν τελευταῖον* ὁμώνυμον ὄντα τῷ πρώτῳ, φασὶ κτίσαι τὴν ὑπὸ μὲν Αἰγυπτίων καλουμένην Διός πολιν ὑπὸ δὲ τῶν Ἑλλήνων Θήβας.

Τὸν τούτου τοῦ βασιλέως ἀπογόνων ὄγδοος ὁ ἀπὸ τοῦ πατρὸς προσαγορευθεὶς Οὐχορεὺς ἔκτισε, πόλιν Μέμφιν ἐπιφανεστάτην τῶν κατ' Αἴγυπτον.

Δώδεκα γενεαὶ βασιλέων.

Μύρις· Ἐπάνω δὲ τῆς πόλεως λίμνην ὤρυξε.

Ἑπτὰ γενεαὶ βασιλέων.

Σεσόωσιν, φασὶν, ἐπιφανεστάτας καὶ μεγίστας τῶν πρὸς αὐτοῦ τάξεις ἐπιτελέσεσθαι καὶ πράξεις. Εἰς μὲν τὴν Ἐρυθρὰν θάλασσαν ἀπέστειλε στόλον νεῶν τετρακοσίων, καὶ τάς τε νήσους τὰς ἐν τοῖς τόποις κατεκτήσατο, καὶ τῆς ἠπείρου τὰ παρὰ θάλατταν μέρη κατεστρέψατο, μέχρι τῆς Ἰνδικῆς. Αὐτὸς δὲ μετὰ τῆς δυνάμεως πεζῇ τὴν πορείαν ποιησάμενος, κατεστρέψατο πᾶσαν τὴν Ἀσίαν. καὶ τὸν Γάγγην ποταμὸν διέβη, καὶ τὴν Ἰνδικὴν ἐπῆλθε πᾶσαν

Then eight of his descendants, of whom the last,* who bore the same name with the first, founded the city which by the Egyptians is called the city of the Sun or Diospolis, but by the Greeks Thebes.

The eighth of the descendants of this king, who bore the sirname of his father Uchoreus built the city of Memphis, the most celebrated of all the cities of Egypt.

Twelve generations of kings.

Myris, who dug the lake above the city of Memphis.

Seven generations of kings.

Sesoôsis, whose exploits were the most renowned of all the kings before him. He fitted out a fleet of four hundred ships upon the Red Sea; and subdued all the islands, and all the parts of the continent bordering upon the sea as far as the Indies. And he marched with a mighty army by land, and reduced all Asia. And he passed over the Ganges and conquered all the Indies even to the ocean, and all the nations of the Scythians, and most of the islands of the Cyclades. He then invaded Europe and overran all Thrace: and Thrace he made

* Diodorus does not here mention the name of this king, but describes the magnificence of Thebes, and the sepulchre of Osymandyas. Scaliger confounds him with Uchoreus. Others suppose him to have been a second Busiris.

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ἕως ὠκεανοῦ, καὶ τὰ τῶν Σκυθῶν ἔθνη, καὶ τῶν Κυκλάδων νήσων τὰς πλείστας. Διαβὰς δ' εἰς τὴν Εὐρώπην, καὶ διεξιὼν ἅπασαν τὴν Θράκην, καὶ ὅρια τῆς στρατιᾶς ποιησάμενος ἐν τῇ Θράκῃ, στήλας κατεσκεύασεν ἐν πολλοῖς τόποις τῶν αὐτοῦ κατακτηθέντων. Τὴν δὲ χώραν ἅπασαν εἰς ἓξ καὶ τριάκοντα μέρη διελὼν, ἃ καλοῦσιν Αἰγύπτιοι Νομοὺς, ἐπέστησεν ἅπασι Νομάρχας. Ἔτι δὲ τρία πρὸς τοῖς τριάκοντα βασιλεύσας ἐκ προαιρέσεως ἐξέλιπε τὸν βίον. ὑπολιπόντων αὐτὸν τῶν ὀμμάτων.

boundary of his military excursion. And he set up pillars in Thrace and in many other places, commemorating his conquests. He also divided Egypt into thirty parts, which the Egyptians call nomes, and appointed nomarchs over each. And after a reign of 33 years he destroyed himself on account of the failure of his eyesight.

Σεσόωσις δεύτερος ὁ τοῦ προειρημένου υἱός.

Sesoôsis the second; the son of the preceding.

Πολλοὶ βασιλεῖς μετὰ τοῦτον.

Many kings succeeded him.

Ἄμασις, ὁ κατακρατηθεὶς ἀπὸ Ἀκτισάνου Αἰθίοπος.

Amasis, who was conquered by Actisanes the Ethiopian.

Ἀκτισάνης Αἰθίοψ.

Actisanes the Ethiopian.

Μένδης Αἰγύπτιος, ὁ καὶ Μάρρος. Τάφον δὲ αὐτῷ κατασκεύασε τὸν ὀνομαζόμενον Λαβύρινθον.

Mendes an Egyptian, who is the same as Marrhus. He constructed the building which is called the Labyrinth as a tomb for himself.

Ἀναρχία πέντε γενεῶν.

An interregnum for 5 generations.

Κέτνα,* ὁ καὶ Πρωτεύς.

Cetna,* who is Proteus.

Ῥέμφις.

Rhemphis.

Ἑπτὰ διεδέξαντο τὴν ἀρχὴν βασιλεῖς ἀργοί. οὐδὲν αὐτῶν ἔργον οὐδὲ πρᾶξις ἱστορίας

Seven insignificant kings reigned of whom no work or deed worthy of history is handed down except of one

* Κέτης Cetes. Marg.

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ἀξία παραδέδοται, πλὴν ἑνὸς Νειλέως· ἀφ' οὗ συμβαίνει τὸν ποταμὸν ὠνομάσθαι Νεῖλον τὸ πρότερον καλούμενον Αἴγυπτον.

Nileus, from whom the river is called Nilus, having formerly borne the name of Ægyptus.

Ὄγδοος δὲ βασιλεὺς γενόμενος Χέμβης* ὁ Μεμφίτης, ἦρξε μὲν ἔτη πεντήκοντα, κατασκεύασε δὲ τὴν μεγίστην τῶν τριῶν Πυραμίδων.

The eighth king was Chembres the Memphite. He reigned 50 years and built the largest of the three Pyramids.

Τελευτήσαντος δὲ τοῦ βασιλέως τούτου διεδέξατο τὴν ἀρχὴν ὁ ἀδελφὸς Κεφρὴν, καὶ ἦρξεν ἔτη ἓξ πρὸς τοῖς πεντήκοντα. Ἔνιοι δὲ φασὶν οὐκ ἀδελφὸν ἀλλ' υἱὸν παραλαβεῖν τὴν ἀρχὴν ὀνομαζόμενον Χαβρυῖν.

After his death his brother Cephren received the kingdom and reigned 56 years. Some, however, say it was not the brother, but the son of the Chembres that succeeded him, and that his name was Chabryïs.

Μυκερῖνος (ὃν τινὲς μὲν Χερῖνον ὀνομάζουσιν) υἱὸς ὢν τοῦ ποιήσαντος τὴν προτέραν Πυράμιδα, οὗτος δὲ ἐπιβαλόμενος τρίτην κατασκευάζειν, πρότερον ἐτελεύτησεν ἢπερ τὸ ἔργον ἔλαβε συντέλειαν.

Mycerinus, whom others call Cherinus, the son of the founder of the former pyramid. He undertook to raise a third, but he died before the completion of the work.

Τνέφαχθος.†

Tnephachthus.

Βόκχορις ὁ σοφὸς, Τνεφαχθου υἱός.

Bocchoris the Wise, the son of Tnephachthus.

Πολλοῖς δ' ὕστερον χρόνοις ἐβασίλευσε τῆς Αἰγύπτου. Σαβάκων, τὸ μὲν γένος ὢν Αἰθίοψ.

After a long time Sabacon reigned over Egypt, being by race an Ethiopian.

Ἀναρχία ἐπ' ἔτη δύο.

An interregnum of two years.

Οἱ δώδεκα ἡγεμόνες ἔτη ιέ.

Twelve chiefs 15 years.

Ψαμμίτιχος ὁ Σαΐτης, εἷς ὢν τῶν ιβ' ἡγεμόνων.

Psammitichus, the Saïte: who was one of the twelve chiefs.

* Χέμμις. Marg.

† Γνεφαχθω. Marg.

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Ὕστερον τέτταρσι γενεαῖς Ἀπρίης ἐβασίλευσεν ἔτη δυσὶ πλείω τῶν εἴκοσι· καὶ στραγγαληθεὶς ἐτελεύτησεν.

After four generations reigned Apries 22 years. He was strangled.

Ἄμασις. Βασιλεύσας δ' ἔτη πέντε πρὸς τοῖς πεντήκοντα, κατέστρεψε τὸν βίον, καθ' ὃν χρόνον Καμβύσης ὁ τῶν Περσῶν βασιλεὺς ἐστράτευσεν ἐπὶ τὴν Αἴγυπτον, κατὰ τὸ τρίτον ἔτος τῆς ἑξηκοστῆς καὶ τρίτης Ὀλυμπιάδος, ἣν ἐνίκα στάδιον Παρμενίδης Καμαριναῖος.

Amasis. He died after a reign of 55 years, at the very time that Cambyses, king of the Persians, invaded Egypt, in the third year of the 63d Olympiad, in which Parmenides the Camarinæan was the victor.—*Lib. II.*

CANON OF THE KINGS OF EGYPT:

FROM HERODOTUS.

ΤΟΝ Μῆνα, τὸν πρῶτον βασιλεύσαντα Αἰγύπτου.

MENES was the first king of Egypt.

Μετὰ δὲ τοῦτον, κατέλεγον οἱ ἱρέες ἐκ βύβλου ἄλλων βασιλήων τριηκοσίων τε καὶ τριήκοντα οὐνόματα. ἐν τοσαύτῃσι δὲ γενεῇσι ἀνθρώπων, ὀκτωκαίδεκα μὲν Αἰθίοπες ἦσαν, μίη δὲ γυνὴ ἐπιχωρίη· οἱ δὲ ἄλλοι, ἄνδρες Αἰγύπτιοι· τῇ δὲ γυναικὶ οὔνομα ἦν ἥτις ἐβασίλευσε, τόπερ τῇ Βαβυλωνίῃ, Νίτωκρις.

After him, the priests read out of a book the names of 330 kings. And among these were 18 Ethiopians and one woman a native Egyptian: all the rest were men and Egyptians: and the name of the woman, who reigned also over the country of Babylonia, was Nitocris.

Τῶν δὲ ἄλλων βασιλέων, οὐ γὰρ ἔλεγον οὐδεμίην ἔργων ἀπό-

Of the other kings nothing remarkable is in any way recorded ex-

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δεξιη, κατ' οὐδὲν εἶναι λαμπρότητος, πλὴν ἑνὸς τοῦ ἐσχάτου αὐτῶν Μοίριος. λίμνην ὀρύξαι.

cept the last Mæris. He dug the lake.

Σέσωστρις. τὸν ἔλεγον οἱ ἱρέες πρῶτον μὲν πλοίοισι μακροῖσι ὁρμηθέντα ἐκ τοῦ Ἀραβίου κόλπου, τοὺς παρὰ τὴν Ἐρυθρὴν θάλασσαν κατοικημένους καταστρέφεσθαι. Ἐντευθεν δὲ ὡς ὀπίσω ἀπίκετο ἐς Αἴγυπτον, στρατιὴν πολλὴν λαβὼν ἤλαυνε διὰ τῆς ἠπείρου, πᾶν ἔθνος τὸ ἐμποδὼν κατασρεφόμενος. Ἐκ τῆς Ἀσίης ἐς τὴν Εὐρώπην διαβὰς, τούς τε Σκύθας κατεστρέψατο καὶ τοὺς Θρῆϊκας.

Sesostris. The priests said that he first sailed with a fleet of large vessels from the Arabian gulph, and conquered all the nations bordering upon the Red Sea. And that from thence he returned to Egypt, and with a mighty army he traversed the continent (of Asia) subjugating every nation that opposed him. From Asia he passed over into Europe and reduced the Scythians and Thracians.

Φερῶν ὁ τοῦ Σεσώστριος.

Pheron, the son of Sesostris.

Ἄνδρα Μεμφίτην, τῷ κατὰ τὴν τῶν Ἑλλήνων γλῶσσαν οὔνομα Πρωτέα εἶναι.

A Memphite, whose name, according to the Greek interpretation, was Proteus.

Ῥαμψίνιτον.

Rampsinitus.

Μετὰ δὲ τοῦτον, βασιλεύσαντά σφεων Χέοπα, ἐς πᾶσαν κακότητα ἐλάσαι· κατακληΐσαντα γάρ μιν πάντα τὰ ἱρὰ, πρῶτα μὲν σφέας θυσιέων ἀπέρξαι· Πυραμίδα κατασκευάσαι· καὶ βασιλεῦσαι πεντήκοντα ἔτεα.

After him reigned Cheops, who inflicted upon them every kind of evil: he overthrew the temples, and was the first who put a stop to the sacrifices. He founded the pyramid, and reigned 50 years.

Τὸν ἀδελφεὸν αὐτοῦ Χεφρῆνα· Πυραμίδα ποιῆσαι· καὶ βασιλεῦσαι ἓξ καὶ πεντήκοντα ἔτεα. Τούτους ὑπὸ

Chephren, the brother of Cheops. He built a pyramid, and reigned 56 years. The Egyptians, out of hatred, decline to name these two kings, but

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μίσεος οὐ κάρτα θέλουσι Αἰγύπτιοι ὀνομάζειν, ἀλλὰ καὶ τὰς πυραμίδας καλέουσι ποιμένος Φιλίτιος, ὃς τουτον τὸν χρόνον ἔνεμε κτήνεα κατὰ ταῦτα τὰ χωρία.

call the pyramids the work of the shepherd Philitis, who grazed his flocks, at this time, in that country.

Μυκερῖνον Χέοπος παῖδα· Πυραμίδα δὲ καὶ οὗτος ἀπελίπετο, πόλλον ἐλάσσω τοῦ πατρός.

Mycerinus, the son of Cheops. He also left a pyramid much less than that of his father.

Ἄσυχιν.

Asychis.

Ἄνυσιν τὸν τυφλόν. Ἐπὶ τούτου βασιλεύοντος, ἐλάσαι ἐπ' Αἴγυπτον χειρὶ πολλῇ Αἰθιόπας τε καὶ Σαβακῶν τῶν Αἰθιόπων βασιλέα.

Anysis, who was blind. In his reign the Ethiopians invaded Egypt with a mighty army under Sabacos their king.

Αἰθίοπα Σαβακῶν βασιλεύειν Αἰγύπτου ἐπ' ἔτεα πεντήκοντα.

Sabacos, the Ethiopian, reigned 50 years.

Πάλιν Ἄνυσιν τὸν τυφλόν.

Anysis the blind, again.

Σεθῶν, τὸν ἱρέα τοῦ Ἡφαίστου. Ἐπ' Αἴγυπτον ἐλαύνειν στρατὸν μέγαν Σαναχάριβον βασιλέα Ἀραβίων τε καὶ Ἀσσυρίων .... Ἐνθαῦτα ἀπικομένους, τοῖσι ἐναντίοισι αὐτοῖσι ἐπιχυθέντας νυκτὸς μῦς ἀρουραίους, κατὰ μὲν φαγέειν τοὺς φαρετρεῶνας αὐτέων, κατὰ δὲ τὰ τόξα, πρὸς δὲ τῶν ἀσπίδων τὰ ὄχανα, ὥστε τῇ ὑστεραίῃ φευγόντων σφέων γυμνῶν ὅπλων πεσέειν πολλούς. Ἀπὸ τοῦ πρώτου βα-

Sethos, the priest of Hephæstus. In his reign Sanacharibus, the king of the Arabians and Assyrians, marched against Egypt with a vast army..... And when Sethos and his attendants arrived at Pelusium, during the night a multitude of rats attacked their enemies, and gnawed the bowstrings from off their bows, and the thongs of their spears; so that on the morrow, as they fled unarmed, great numbers of them were slain. From the first king to Sethos the priest of Hephæstus, are 341 generations of men.

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σιλέος, ἐς τοῦ Ἡφαίστου τὸν ἱρέα τοῦτον τὸν τελευταῖον βασιλεύσαντα, μίην τε καὶ τεσσαράκοντα καὶ τριηκοσίας ἀνθρώπων γενεὰς γενόμενας... Οὕτω ἐν μυρίοισί τε καὶ χιλίοισι, καὶ πρὸς, τριηκοσίοισί τε καὶ τεσσεράκοντα* ἔλεγον θεὸν ἀνθρωποειδέα οὐδένα γενέσθαι. Ἐν τοίνυν τοῦτῳ τῷ χρόνῳ τετράκις ἔλεγον ἐξ ἠθέων τὸν ἥλιον ἀνατεῖλαι· ἔνθα τε νῦν καταδύεται, ἐνθεῦτεν δὶς ἐπαντεῖλαι· καὶ ἐνθεν νῦν ἀνατέλλει ἐνθαῦτα δὶς καταδῦναι.

And in all these 11,340* years, they say no God has made his appearance in the human form. And during this time they affirm that the Sun has twice risen in parts different from what is his customary place, that is to say, has twice risen where he now sets, and has also twice set where he now rises.

Δυώδεκα βασιλεῖς εἰς δυώδεκα μέρη διῃρημένης τῆς Αἰγύπτου.

Twelve kings reigned over Egypt, divided into twelve parts.

Ψαμμήτιχος εἷς τῶν δώδεκα ἐβασίλευσε Αἰγύπτου τέσσερα καὶ πεντήκοντα ἔτεα· τῶν τὰ ἑνὸς δέοντα τριήκοντα, Ἄζωτον, τῆς Συρίης μεγάλην πόλιν προσκατήμενος ἐπολιόρκεε, ἐς τὸ ἐξεῖλε.

Psammetichus, one of the twelve, reigned 54 years. And in the 29th year of his reign he beleagued Azotus (Ashdod?) a large city of Syria, and took it by siege.

Ψαμμητίκου δὲ Νεκὼς παῖς ἐγένετο, καὶ ἐβασίλευσε Αἰγύπτου ἑκκαιδέκα ἔτεα· ὃς τῇ διώρυχι ἐπεχείρησε πρῶτος τῇ ἐς τὴν Ἐρυθρὴν θάλασσαν φερούσῃ. Καὶ Σύροισι πεζῇ ὁ

Necos, the son of Psammetichus, reigned 11 years. He was the first who undertook to cut the canal through to the Red Sea. He also marched against the Syrians and overcame them in an engagement at Magdolus (Migdol?)

* Herodotus, in the intermediate passage, makes this calculation from the 341 generations, allowing three generations to a century.

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Νεκὼς, συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε· μετὰ δὲ τὴν μάχην, Κάδυτιν πόλιν τῆς Συρίης ἐοῦσαν μεγάλην εἷλε.	And after the battle he took Kadytis,* a large city of Syria.
Ψάμμις Νεκῶ παῖς ἓξ ἔτεα.	Psammis, the son of Neco, 6 years.
Ἀπρίης ὁ Ψάμμιος, πέντε καὶ εἴκοσι ἔτεα.	Apries, the son of Psammis, 25 years.
Ἄμασις τέσσερα καὶ τεσσεράκοντα ἔτεα.	Amasis, 44 years.
Ψαμμήνιτος ὁ Ἀμάσιος παῖς ἓξ μῆνας.	Psammenitus, the son of Amasis, 6 months.

CANON OF THE EIGHTEENTH DYNASTY OF MANETHO:

FROM THEOPHILUS.

		Years.	Months.
α'. Ἄμασις ἔτη κέ καὶ μῆνας .. δ'.	1. Amasis ..	25 ..	4.
β'. Χεβρῶν .. ιγ'.	2. Chebron ..	13	
γ'. Ἀμενώφις .. κ'. ζ'.	3. Amenophis ..	20 ..	7.
δ'. Ἀμέσση .. κα'. α'.	4. Amesse ..	21 ..	1.
ε'. Μήφρης .. ιβ'. θ'.	5. Mephres ..	12 ..	9.
ς'. Μηθραμμουθώσις .. κ'. ι'.	6. Methrammuthosis	20 ..	10.
ζ'. Τουθμώσης θ'. η'.	7. Tuthmoses ..	9 ..	8.
η'. Δαμφενοφις λ'. ι'.	8. Damphenophis	30 ..	10.
θ'. Ὦρος .. λε'. ε'.	9. Orus	35 ..	5.

* This may possibly refer to Jerusalem, of which the modern, and I believe the Arabic name, is El Kods, from Kadesh, Holy.

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		Years.	Months.
ι'. Τούτων δὲ θυγάτηρ ι'. γ'.	10. Their daughter	10 ..	3.
ια'. Ἀθωρὶς* .. ιβ'. γ'.	11. Athoris ..	12 ..	3.
ιβ'. Χεγχέρης .. λ'. α'.	12. Chencheres	30 ..	1.
ιγ'. Σέθως Μιαμμοὺ ς'.	13. Sethos Miammu	6	
ιδ'. Ἀρμαῖος .. δ'. β'.	14. Armæus ..	4 ..	2.
ιε'. Σέθως .. α'.	15. Sethos ..	1	
ις'. Ἀμενωφὶς .. ιθ'. ς'.	16. Amenophis ..	19 ..	6.
ιζ'. Σέθως† καὶ Ῥαμέσσης.	17. Sethus and Rhamesses.		

p. 246.

OF THE EARLY KINGS OF EGYPT AND THE EGYPTIAN ERA.

FROM JOSEPHUS.

ΠΑΝΤΕΣ οἱ τῶν Αἰγυπτίων βασιλεῖς ἀπὸ Μιναίου τοῦ Μέμφιν οἰκοδομήσαντος, ὃς ἔτεσι πολλοῖς ἔμπροσθεν ἐγένετο τοῦ πάππου ἡμῶν Ἀβράμου μέχρι Σολομῶνος πλειόνων ἐτῶν τριακοσίων καὶ χιλίων μεταξὺ διειληλυθότων, Φαραῶνες ἐκλήθησαν.

ALL the kings of the Egyptians, from Minæus, the founder of Memphis, who lived many years before Abraham our ancestor, to Solomon, extending through an interval of more than 1300 years, bore the title of Pharaohs.—*Jos. Ant.* lib. VII. c. 6.

FROM MALALA.

ΑΙΓΥΠΤΙΩΝ δὲ ἐβασίλευσε πρῶτος βασιλεὺς τῆς φυλῆς τοῦ Χὰμ, υἱοῦ Νῶε, Φαραὼ, ὁ καὶ Ναραχὼ καλούμενος.

THE first king of the Egyptians was Pharao, of the tribe of Ham, the son of Noe: he is called also Naracho.—*J. Malala*, lib. III.

* Μίρχερης Al.

† Θοῖσσος καὶ Ῥαμέσσης ἔτη ι'. Al.

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FROM SUIDAS.

ΗΦΑΙΣΤΟΣ ὁ θεὸς, καὶ πῦρ. Ἑρμοῦ βασιλεύσαντος εἰς Αἴγυπτον καὶ θανόντος, Ἥφαιστος παραλαμβάνει τὴν βασιλείαν, ἡμέρας ἀφ' ὡς γενέσθαι ἔτη τέσσαρα μῆνας ζ'. ἡμέρας η'. οὐκ ἤδεισαν γὰρ τότε Αἰγύπτιοι ἐνιαυτοὺς μετρῆσαι ἀλλὰ τὴν περίοδον τῆς ἡμέρας, ἐνιαυτὸν ἔλεγον.

HEPHÆSTUS, a God: also Fire. After the death of Hermes, king of Egypt, Hephæstus obtained possession of the empire 1680 days, which is 4 years, 7 months, and 8 days; for the Egyptians in those times were not in the habit of measuring time by the year, but called the period of the day a year.—*Suidas v Hephæstus.*

FROM DIOGENES LAERTIUS.

ΑΙΓΥΠΤΙΟΙ μὲν γὰρ Νείλου γενέσθαι παῖδα Ἥφαιστον· ὃν ἄρξαι φιλοσοφίας, ἧς τοὺς προεστῶτας, ἱερέας εἶναι καὶ προφήτας. Ἀπὸ δὲ τούτου εἰς Ἀλέξανδρον τὸν Μακεδόνα ἔτῶν εἶναι μυριάδας τέσσαρας καὶ ὀκτακισχίλια ὀκτακόσια ἔτη ἑξηκοντατρία. ἐν οἷς ἡλίου ἐκλείψεις γενέσθαι τριακοσίας ἑβδομηκοντατρεῖς, σελήνης δὲ ὀκτακοσίας τριακονταδύο.

THE Egyptians say that Hephæstus was the son of Nilus, and that he invented philosophy, of which the followers were called Priests and Prophets. From him to the time of Alexander the Macedonian elapsed 48863 years, in which occurred 373 solar eclipses and 832 lunar eclipses. —*Diog. Laert. Proœm.* p. 2.

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FROM DICÆARCHUS.

ΔΙΚΑΙΑΡΧΟΣ δὲ ἐν ἁ μετὰ τὸν Ὀσίριδος καὶ Ἴσιδος Ὧρον βασιλέα φησὶ γεγονέναι Σέσωστριν* ὥστε γίνεσθαι ἀπὸ μὲν τῆς Σεσώστριδος βασιλείας μέχρι τοῦ Νείλου ἔτη ,βφ', ἀπὸ τῆς Νείλου βασιλείας μέχρι τῆς α' Ὀλυμπιάδος ἔτη ,υλς',‡ ὡς εἶναι τὰ πάντα ὁμοῦ ἔτη ,βϡλς'. Καὶ νόμους δὲ λέγει Δικαίαρχος αὐτὸν τεθεῖκεναι, μηδένα ἐκλείπειν τὴν πατρώαν τέχνην· τοῦτο γὰρ ᾤετο ἀρχὴν εἶναι πλεονεξίας. Καὶ πρῶτον δὲ εὑρηκέναι ἵππον§ ἐπιβαίνειν ἄνθρωπον. Ἄλλοι δὲ ταῦτα εἰς Ὧρον ἀναφέρουσι.

Dicæarchus, in his first book, says, that after Orus, the son of Osiris and Isis, reigned Sesostris: and that from the reign of Sesostris to that of Nilus elapsed a period of 2500 years;† and from the reign of Nilus to the first Olympiad 436 years;‡ so that altogether the number of years amounted to 2936. Dicæarchus, moreover, says, that he established laws that no one should leave the profession of his fathers: for he believed that such a proceeding would be the introduction of avarice. He was the first who discovered the art of riding upon horseback. Others, however, attribute these things to Orus.—*Schol. in Apoll. Rhod. Arg.* Lib. IV. v. 272.

FROM ARTAPANUS.

ΑΡΤΑΠΑΝΟΣ δέ φησιν ἐν τῇ περὶ Ἰουδαίων, Ἀβραὰμ τελευτήσαντος καὶ τοῦ υἱοῦ αὐτοῦ Μεμψασθενὼθ, ὁμοίως δὲ καὶ τοῦ βασιλέως τῶν Αἰγυπ-

Artapanus, in his work concerning the Jews, says, that after the death of Abraham and his son, as well as Mempsasthenoth, the king of the Egyptians, his son Palmanothes as-

* Σεσόγχωσις Sc.

† Scaliger says, from the reign of Sesonchosis, or Sesostris, to the Olympiads, was 2500.

‡ υμς' 446. Sc.

§ ἵππων Larch.

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τίων, τὴν δυναστείαν παραλαβεῖν τὸν υἱὸν αὐτοῦ Παλμανώθην. τοῦτον δὲ τοῖς Ἰουδαίοις φαύλως προσφέρεσθαι. Καὶ πρῶτον μὲν τὴν Κεσσὰν οἰκοδομῆσαι, τό, τε ἐπ' αὐτῇ ἱερὸν καθιδρύσασθαι, εἶτα τὸν ἐν Ἡλιουπόλει ναὸν κατασκευάσαι. Τοῦτον δὲ γεννῆσαι θυγατέρα Μέρριν, ἣν Χενεφρῇ τινι κατεγγυῆσαι, τῶν ὑπὲρ Μέμφιν τόπων βασιλεύοντι. πολλοὺς γὰρ τότε τῆς Αἰγύπτου βασιλεύειν. ταύτην δὲ στεῖραν ὑπάρχουσαν ὑποβαλέσθαι τινος τῶν Ἰουδαίων παιδίον, τοῦτο δὲ Μώϋσον ὀνομάσαι· ὑπὸ δὲ τῶν Ἑλλήνων αὐτὸν ἀνδρωθέντα Μουσαῖον προσαγορευθῆναι· γενέσθαι δὲ τὸν Μώϋσον τοῦτον Ὀρφέως διδάσκαλον.

sumed the crown, and he carried himself with great severity towards the Jews. And he compelled them first to build Kessa and to construct the temple that is therein, and also the temple in Heliopolis. He had a daughter whose name was Merris, who was married to a king named Chenephres,* then reigning in Memphis; for there were at that time several kings in Egypt.† And as she was barren, she brought up a child of the Jews, and named it Moyses: but when he arrived at manhood he was called, among the Greeks, Musæus. And this is the Moyses who they say was the instructor of Orpheus.

FROM PLATO.

ΤΗΣ δὲ ἐνθάδε διακοσμήσεως παρ' ἡμῖν ἐν τοῖς ἱεροῖς γράμμασιν ὀκτακισχιλίων ἐτῶν ἀριθμὸς γέγραπται.

THE transactions of this our city of Sais are recorded in our sacred writings during a period of 8000 years.—*Timæus*, p. 23.

* By Eusebius, Clemens, the Paschal Chronicle, and Cedrenus, the name is variously written Chenophres, Nechephres, and Cheremon.

† Eusebius, also, in the Armenian Chronicle, expresses his opinion, that many of the dynasties were contemporary, and not successive.

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FROM POMPONIUS MELA.

Ipsi vetustissimi (ut prædicant) hominum, trecentos et triginta reges ante Amasin, et supra tredecim millium annorum ætates, certis annalibus referunt: mandatumque literis servant, dum Ægyptii sunt, quater cursus suos vertisse sidera, ac solem bis jam occidisse, unde nunc oritur.

The Egyptians, according to their own accounts, are the most ancient of men, and they reckon in their series of annals 330 kings who reigned above 13,000 years; and they preserve, in written records, the memory of the event, that, since the commencement of the Egyptian race, the stars have completed four revolutions, and the sun has twice set where he now rises.

FROM HERODOTUS.

ΑΛΛΑ τις ἀρχαῖός ἐστι θεὸς Αἰγυπτίοισι Ἡρακλέης· ὡς δὲ αὐτοὶ λέγουσι, ἔτεά ἐστι ἑπτακισχίλια καὶ μύρια ἐς Ἄμασιν βασιλεύσαντα, ἐπεί τε ἐκ τῶν ὀκτὼ θεῶν οἱ δυώδεκα θεοὶ ἐγένοντο, τῶν Ἡρακλέα ἕνα νομίζουσι.

There is a very ancient God among the Egyptians who is called Heracles: and they assert, that from his reign to that of Amasis, 17,000 years have elapsed: they reckoned Heracles among the Gods when the number was augmented from 8 to 12.—Lib. II. c. 43.

FROM DIODORUS SICULUS.

ΕΙΝΑΙ δὲ ἔτη φασὶν ἀπὸ Ὀσίριδος καὶ Ἴσιδος ἕως τῆς Ἀλεξάνδρου βασιλείας τοῦ κτίσαν-

They say that from Osiris and Isis to the kingdom of Alexander, who founded the city of Alexandria in

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τος ἐν Αἰγύπτῳ τὴν ἐπώνυμον αὐτοῦ πόλιν, πλείω τῶν μυρίων. ὡς δ' ἔνιοι γράφουσι, βραχὺ λείποντα τῶν δισμυρίων καὶ τρισχιλίων.

Egypt, there elapsed a period of more than 10,000 years; or as some write, of little less than 23,000.—*Diod. Sic.* lib. I. p. 14.

FROM DIODORUS SICULUS.

Οἱ δὲ ἱερεῖς τῶν Αἰγυπτίων τὸν χρόνον ἀπὸ τῆς Ἡλίου βασιλείας συλλογιζόμενοι, μέχρι τῆς Ἀλεξάνδρου διαβάσεως εἰς τὴν Ἀσίαν, φασὶν ὑπάρχειν ἐτῶν μάλιστά πως δισμυρίων καὶ τρισχιλίων. Μυθολογοῦσι δὲ καὶ τῶν θεῶν τοὺς μὲν ἀρχαιοτάτους βασιλεῦσαι πλείω τῶν χιλίων καὶ διακοσίων ἐτῶν, τοὺς δὲ μεταγενεστέρους οὐκ ἐλάττω τῶν τριακοσίων. Ἀπίστου δ' ὄντος τοῦ πλήθους τῶν ἐτῶν, ἐπιχειροῦσι τινὲς λέγειν ὅτι τὸ παλαιὸν οὔπω τῆς περὶ τὸν Ἥλιον κινήσεως ἐπεγνωσμένης, συνέβαινε κατὰ τὴν τῆς σελήνης περίοδον ἄγεσθαι τὸν ἐνιαυτόν.

But the priests of Egypt, summing up the time from the reign of the Sun to the descent of Alexander upon Asia, calculate it to be about 23,000 years. They pretend, also, in their fabulous legends, that the most ancient of the Gods reigned more than 1200 years; and those that came immediately after them in succession not less than 300. Some of them attempt to abate the incredibility of such a multitude of years, by asserting, that in former times, when the revolution of the sun was not accurately ascertained, the year consisted of one revolution of the moon.—Lib. I. p. 15.

FROM JOSEPHUS.

Ἀμένωφιν γὰρ βασιλέα προσθεὶς, ψευδὲς ὄνομα, καὶ διὰ τοῦτο χρόνον αὐτοῦ τῆς βασιλείας ὁρίσαι μὴ τολμήσας,

He makes Amenophis king when this event (the second invasion) occurred, giving him a false name; and upon this account he presumes not

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καί τοι γε ἐπὶ τῶν ἄλλων βασιλέων ἀκριβῶς τὰ ἔτη προστιθεὶς, τοῦτο προσάπτει τινὰς μυθολογίας, ἐπιλαθόμενος σχεδὸν ὅτι πεντακοσίοις ἔτεσι καὶ δεκαόκτω πρότερον ἱστόρηκε γενέσθαι τὴν τῶν Ποιμένων ἔξοδον εἰς Ἱεροσόλυμα. Τέθμωσις γὰρ ἦν βασιλεὺς ὅτε ἐξῆλθον.

to define the length of his reign; though in mentioning all the other kings, he accurately gives the time of each. Here, however, he invents some fabulous relation, not remembering that he had already stated, that the exodus of the shepherds to Jerusalem took place 518 years before; for Tethmosis was king when they went out.—*Jos. Contr. Ap. I.* 26.

CHALDÆAN AND EGYPTIAN DYNASTIES:*

FROM BAR-HEBRÆUS.

CHALDÆAN KINGS.		EGYPTIAN KINGS.	
1. Nmrud ..	years.	1. Phanuphis	68 years.
2. Qmbirus ..	85	2. Auphiphanus	46
3. Smirus	72	3. Atanuphus Kusia or the Cusæan	
4. Bsarunus Phrthia or the Parthian		4. Pharoun Brsnus† ..	35
		5. Pharoun Karimun ..	4
		6. Pharoun Aphintus ..	32
5. Arphazd ..	18	7. Pharoun Aurunkus	33
conquered by Bilus the Assyrian.			

* I have given these dynasties according to the Syriac orthography, and placed them beside each other, as they are synchonized in the chronicle.

† The Syriac says this king succeeded Auphiphanus, for which the Translator substitutes Atanuphus.

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ASSYRIAN KINGS.

1. Bilus	62 years.	8. Pharoun Smunus ..	20 years.
2. Ninus	52	9. Pharoun Armnis ..	27
		10. Pharndus the Theban	43
		11. Pharoun Phanus	
3. Smirm	46	12. Pharoun Aisqus ..	21
		13. Pharoun Susunus ..	44
4. Zmarus ..	38	14. Pharoun Trqus	44
5. Aris	30	1. Satis the Shepherd ..	19
		2. * *	
		3. * *	
		4. Aphphus the Shepherd	14
		Mphrus	12
		Tumuthus	18
		Amnphathis*	43
		Pharoun Phsunu.†	

* Amnphathis, in the narrative, is also called Pharoun. The chronicle says that his daughter Trmuthisa, called Damris by the Hebrews, the wife of Knaphra, was the person who saved Moses.

† Drowned in the Red Sea.

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EGYPTIAN FRAGMENTS:

FROM

THE OBELISKS;

AND FROM

MANETHO, CHÆREMON, LYSIMACHUS,

AND OTHER WRITERS.

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EGYPTIAN FRAGMENTS.

THE OBELISK OF HELIOPOLIS:

FROM AMMIANUS MARCELLINUS.

SOUTH SIDE.

Ἀρχὴν ἀπὸ τοῦ Νοτίου διερμηνευμένα ἔχει.

ΣΤΙΧΟΣ ΠΡΩΤΟΣ ΤΑΔΕ.

ΗΛΙΟΣ βασιλεῖ Ῥαμέστῃ. Δεδώρημαί σοι ἀνὰ πᾶσαν οἰκουμένην μετὰ χαρᾶς βασιλεύειν. Ὃν Ἥλιος φιλεῖ, καὶ Ἀπόλλων, Κρατερὸς Φιλαλήθης υἱὸς Ἥρωνος, Θεογένετος, Κτίστης τῆς οἰκουμένης, Ὃν Ἥλιος προέκρινεν, ἄλκιμος Ἄρεως βασιλεὺς Ῥαμέστης, Ὧ πᾶσα ὑποτέτακται ἡ γῆ μετὰ ἀλκῆς καὶ θάρσους. Βασιλεὺς Ῥαμέστης Ἡλίου παῖς αἰανόβιος.

ΣΤΙΧΟΣ ΔΕΥΤΕΡΟΣ.

Ἀπόλλων κρατερὸς, ὁ ἐστῶς ἐπ' ἀληθείας δεσπότης διαδήματος, Τὴν Αἴγυπτον δοξάσας, κεκτημένος, ἀγλαοποιήσας Ἡλίου πόλιν, καὶ κτίσας τὴν λοιπὴν οἰκουμένην.

The interpretation begins upon the southern side.

VERSE THE FIRST.

The Sun to King Rhamestes. I have bestowed upon you to rule graciously over all the world. He whom the Sun loves is Horus the Brave, the Lover of truth, the Son of Heron, born of God, the restorer of the world: He whom the Sun has chosen, is the King Rhamestes, valiant in battle, To whom all the earth is subject by his might and bravery. Rhamestes the King, the immortal offspring of the Sun.

VERSE THE SECOND.

It is Horus the brave, who is in truth appointed the Lord of the Diadem; Who renders Egypt glorious, and possesses it; Who sheds a splendour over Heliopolis, And regenerates the rest of the world, And ho-

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καὶ πολυτιμήσας τοὺς ἐν Ἡλίου πόλει θεοὺς ἐνιδρυμένους, Ὃν Ἥλιος φιλεῖ.

nours the Gods that dwell in Heliopolis: Him the Sun loves.

ΤΡΙΤΟΣ ΣΤΙΧΟΣ.

Ἀπόλλων κρατερὸς, Ἡλίου παῖς, παμφεγγὴς, Ὃν Ἥλιος προέκρινεν καὶ Ἄρης ἄλκιμος ἐδωρήσατο. Οὗ τὰ ἀγαθὰ ἐν παντὶ διαμένει καιρῷ. Ὃν Ἀμμῶν ἀγαπᾷ, πληρώσας τὸν νεὼν τοῦ Φοίνικος ἀγαθῶν. ὯΙ οἱ θεοὶ ζωῆς χρόνον ἐδωρήσαντο Ἀπόλλων κρατερὸς υἱὸς Ἥρωνος, Βασιλεὺς οἰκουμένης Ῥαμέστης, Ὃς ἐφύλαξεν Αἴγυπτον, τοὺς* ἀλλοεθνεῖς νικήσας, Ὃν Ἥλιος φιλεῖ. ὯΙ πολὺν χρόνον ζωῆς ἐδωρήσαντο θεοὶ, Δεσπότης οἰκουμένης Ῥαμέστης αἰωνόβιος.

VERSE THE THIRD.

Horus the brave, the offspring of the Sun, all-glorious; Whom the Sun has chosen, and the valiant Ares has endowed, His goodness remains for ever, Whom Ammon loves, that fills with good the temple of the Phœnix. To him the Gods have granted life: Horus the brave, the son of Heron Rhamestes, the King of the world, He has protected Egypt and subdued her neighbours: Him the Sun loves. The Gods have granted him great length of life. He is Rhamestes, the Lord of the world, the immortal.

ANOTHER SIDE.

ΑΛΛΟΣ ΣΤΙΧΟΣ ΔΕΥΤΕΡΟΣ.

Ἥλιος θεὸς μέγας, δεσπότης οὐρανοῦ, Δεδώρημαί σοι βίον ἀπρόσκορον. Ἀπόλλων κρατερὸς, Κύριος διαδήματος, ἀνείκαστος, Ὧν ἀνδριάντας ἀνέθηκεν ἐν τῇδε τῇ βασιλείᾳ δεσπότης Αἰγύπτου Καὶ ἐκόσμησεν Ἡλίου πόλιν, Ὁμοίως καὶ αὐτὸν Ἥλιον, δεσπότην οὐρανοῦ, Συνετελεύτησεν ἔργον ἀγαθὸν Ἡλίου παῖς, βασιλεὺς αἰωνόβιος.

VERSE THE SECOND.

I, the Sun, the great God, the sovereign of heaven, Have bestowed upon you life without satiety. Horus the brave, Lord of the diadem, incomparable, The sovereign of Egypt, that has placed the statues of (the gods) in this palace, And has beautified Heliopolis, In like manner as he has honoured the Sun himself, the sovereign of heaven. The offspring of the Sun, the King immortal, Has performed a goodly work.

* Gron.—τοῦ ἄλλου ἔθνους Vulg.

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ΤΡΙΤΟΣ ΣΤΙΧΟΣ.

Ἥλιος θεὸς, δεσπότης οὐρανοῦ, Ῥαμέστῃ βασιλεῖ δεδώρημαι τὸ κρατος καὶ τὴν κατὰ πάντων ἐξουσίαν. Ὃν Ἀπόλλων, φιλαλήθης, δεσπότης χρόνων, καὶ Ἥφαιστος ὁ τῶν θεῶν πατὴρ, προέκρινεν τῆς τὸν Ἄρεα. Βασιλεὺς παγχαρὴς, Ἡλίου παῖς, καὶ ὑπὸ Ἡλίου φιλούμενος.

VERSE THE THIRD.

I, the Sun, the God and Lord of Heaven, have bestowed strength and power over all things, on King Rhamestes: he, whom Horus, the lover of truth, the Lord of the seasons, and Hephæstus, the father of the Gods, have chosen on account of his valour, is the all-gracious King, the offspring and beloved of the Sun.

ΑΦΗΛΙΩΤΗΣ ΠΡΩΤΟΣ ΣΤΙΧΟΣ.

Ὁ ἀφ' Ἡλίου πόλεως μέγας θεὸς, ἐνουράνιος, Ἀπόλλων κρατερὸς Ἥρωνος υἱὸς, ὃν Ἥλιος ἠγώγησεν* ὃν οἱ θεοὶ ἐτίμησαν, ὁ πάσης γῆς βασιλεύων, ὃν Ἥλιος προέκρινεν, ὁ ἄλκιμος διὰ τὸν Ἄρεα βασιλεύς. Ὃν Ἀμμῶν φιλεῖ. Καὶ ὁ παμφεγγὴς συγκρίνας αἰώνιον βασιλέα.

TOWARDS THE EAST, VERSE THE FIRST.

The great God from Heliopolis, celestial, Horus the brave, the son of Heron, whom the Sun begot, and whom the gods have honoured, he is the ruler of all the earth; he whom the Sun hath chosen is the king, valiant in battle. Him Ammon loves. And him the all-glittering has chosen his eternal king.

OF THE SIRIADIC COLUMNS:

FROM JOSEPHUS.

ΟΥΤΟΙ πάντες ἀγαθοὶ φύντες γῆν τε τὴν αὐτὴν ἀστασίαστοι κατῴκησαν εὐδαιμονήσαντες† μηδενὸς αὐτοῖς, ἄχρι καὶ τελευτῆς, δυσκόλου προσπεσόν-

All these (the sons of Seth) being naturally of a good disposition, lived happily in the land without apostatising, and free from any evils whatsoever: and they studiously turned

* Gron—ἠρώγησεν Vulg.—Marshall has ἐγέννησεν.

† κατοικήσαντες εὐδαιμόνησαν Vulg.

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τος· σοφίαν τε τὴν περὶ τὰ οὐράνια καὶ τὴν τούτων διακόσμησιν ἐπενόησαν. Ὑπὲρ δὲ τοῦ μὴ διαφυγεῖν* τοὺς ἀνθρώπους τὰ εὑρημένα, μὴ δὲ πρὶν εἰς γνῶσιν ἐλθεῖν φθαρῆναι· προειρηκότος ἀφανισμὸν Ἀδάμου τῶν ὅλων ἔσεσθαι, τὸν μὲν κατ' ἰσχὺν πυρὸς, τὸν ἕτερον δὲ κατὰ βίαν καὶ πληθὴν† ὕδατος· στήλας δύο ποιησάμενοι, τὴν μὲν ἐκ πλίνθου, τὴν δὲ ἑτέραν ἐκ λίθων, ἀμφοτέραις ἀνέγραψαν τὰ εὑρημένα. ἵν' εἰ καὶ συμβῇ τὴν πλινθίνην ἀφανισθῆναι ὑπὸ τῆς ἐπομβρίας, ἡ λιθίνη μείνασα παράσχῃ μαθεῖν τοῖς ἀνθρώποις τὰ ἐγγεγραμμένα, δηλοῦσα καὶ πλινθίνην δ' ὑπ' αὐτῶν ἀνατεθῆναι. Μένει δ' ἄχρι τοῦ δεῦρο κατὰ γῆν τὴν Σιριάδα.‡

their attention to the knowledge of the heavenly bodies and their configurations. And lest their science should at any time be lost among men, and what they had previously acquired should perish (inasmuch as Adam had acquainted them that a universal aphanism, or destruction of all things, would take place alternately by the force of fire and the overwhelming powers of water), they erected two columns, the one of brick and the other of stone, and engraved upon each of them their discoveries; so that in case the brick pillar should be dissolved by the waters, the stone one might survive to teach men the things engraved upon it, and at the same time inform them that a brick one had formerly been also erected by them. It remains even to the present day in the land of Siriad.—*Jos. Ant.* I. c. 2.

* φυγεῖν Al.

† Samb.—πλῆθος Al.

‡ Συριάδα Vulg. Al.—Σίριδα Malala, Glycas, Cedr. et Vet. Int.—Σηῖριὰ Eust. Ant.—Voss. proposes Eirath.

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MANETHO.

OF THE WRITINGS OF MANETHO.

ΠΡΟΚΕΙΤΑΙ δὲ λοιπὸν καὶ περὶ τῆς τῶν Αἰγυπτίων δυναστείας μικρὰ διαλαβεῖν ἐκ τῶν Μανεθῶ τοῦ Σεβεννύτου, ὃς ἐπὶ Πτολεμαίου τοῦ Φιλαδέλφου ἀρχιερεὺς τῶν ἐν Αἰγύπτῳ εἰδωλείων χρηματίσας ἐκ τῶν ἐν τῇ Σηριαδικῇ γῇ κειμένων στηλῶν ἱερᾷ φησι διαλέκτῳ καὶ ἱερογραφικοῖς γράμμασι κεχαρακτηρισμένων ὑπὸ Θῶθ τοῦ πρώτου Ἑρμοῦ, καὶ ἑρμηνευθεισῶν μετὰ τὸν κατακλυσμὸν ἐκ τῆς ἱερᾶς διαλέκτου εἰς τὴν Ἑλληνίδα φωνὴν γράμμασιν ἱερογλυφικοῖς, καὶ ἀποτεθέντων ἐν βίβλοις ὑπὸ τοῦ Ἀγαθοδαίμονος υἱοῦ τοῦ δευτέρου Ἑρμοῦ, πατρὸς δὲ τοῦ Τὰτ ἐν τοῖς ἀδύτοις τῶν ἱερῶν Αἰγύπτου, προσεφώνησε τῷ αὐτῷ Φιλαδέλφῳ βασιλεῖ δευτέρῳ Πτολεμαίῳ ἐν τῇ βίβλῳ

It remains, therefore, to make certain extracts concerning the dynasties of the Egyptians, from the writings of Manetho the Sebennyte, the high-priest of the idolatrous temples of Egypt in the time of Ptolemæus Philadelphus. These, according to his own account, he copied from the inscriptions which were engraved in the sacred dialect and hierographic characters, upon the columns set up in the Seriadic land, by Thoth, the first Hermes; and, after the deluge, translated from the sacred dialect into the Greek tongue, in hieroglyphic characters; and committed to writing in books, and deposited by Agathodæmon, the son of the second Hermes, the father of Tat, in the penetralia of the temples of Egypt. He has addressed and explained them to Philadelphus, the second king that bore the name of Ptolemæus, in the

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τῆς Σώθεος γράφων ἐπὶ λέξεως οὕτως.

ΕΠΙΣΤΟΛΗ ΜΑΝΕΘΩ ΤΟΥ ΣΕΒΕΝΝΥΤΟΥ ΠΡΟΣ ΠΤΟΛΕΜΑΙΟΝ ΤΟΝ ΦΙΛΑΔΕΛΦΟΝ.

Βασιλεῖ μεγάλῳ Πτολεμαίῳ Φιλαδέλφῳ σεβαστῷ Μανεθὼ ἀρχιερεὺς καὶ γραμματεὺς τῶν κατ' Αἴγυπτον ἱερῶν ἀδύτων, γένει Σεβεννύτης ὑπάρχων Ἡλιουπολίτης, τῷ δεσπότῃ μου Πτολεμαίῳ χαίρειν.

Ἡμᾶς δεῖ λογίζεσθαι, μέγιστε βασιλεῦ, περὶ πάντων ὧν ἐὰν βούλῃ ἡμᾶς ἐξετάσαι πραγμάτων· ἐπιζητοῦντί σοι περὶ τῶν μελλόντων τῷ κόσμῳ γίγνεσθαι καθὼς ἐκέλευσάς μοι παραφανήσεταί σοι ἃ ἔμαθον ἱερὰ βιβλία γραφέντα ὑπὸ τοῦ προπάτορος τρισμεγίστου Ἑρμοῦ. ἔρρωσό μοι δέσποτά μου βασιλεῦ.

book which he has entitled Sothis. They are as follows:

THE EPISTLE OF MANETHO, THE SEBENNYTE, TO PTOLEMÆUS PHILADELPHUS.

To the great and august king Ptolemæus Philadelphus: Manetho, the high priest and scribe of the sacred adyta in Egypt, being by birth a Sebennyte and a citizen of Heliopolis, to his sovereign Ptolemæus, humbly greeting:

It is right for us, most mighty king, to pay due attention to all things which it is your pleasure we should take into consideration. In answer therefore to your inquiries concerning the things which shall come to pass in the world, I shall, according to your commands, lay before you what I have gathered from the sacred books written by Hermes Trismegistus, our forefather. Farewell, my prince and sovereign. — *Syncel. Chron.* 40.— *Euseb. Chron.* 6.

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MANETHO.

OF THE SHEPHERD KINGS.

ΕΓΕΝΕΤΟ βασιλεὺς ἡμῖν, Τίμαος * ὄνομα, ἐπὶ τούτου οὐκ οἶδ' ὅπως ὁ Θεὸς ἀντέπνευσεν, καὶ παραδόξως ἐκ τῶν πρὸς ἀνατολὴν μερῶν, ἄνδρωποι τὸ γένος ἄσημοι, καταθαρσήσαντες ἐπὶ τὴν χώραν ἐστράτευσαν,† καὶ ῥαδίως ἀμαχητὶ τάυτην κατὰ κράτος εἷλον. Καὶ τοὺς ἡγεμονέυσαντας ἐν αὐτῇ χειρωσάμενοι, τὸ λοιπὸν τάς τε πόλεις ὠμῶς ἐνέπρησαν, καὶ τὰ ἱερὰ τῶν θεῶν κατέσκαψαν. πᾶσι δὲ τοῖς ἐπιχωρίοις ἐχθρότατά πως ἐχρήσαντο, τοὺς μὲν σφάζοντες, τῶν δὲ καὶ τὰ τέκνα καὶ γυναῖκας εἰς δουλείαν ἄγοντες. Πέρας δὲ καὶ βασιλέα ἕνα ἐξ αὐτῶν ἐποίησαν, ᾧ ὄνομα ἦν Σάλατις.‡ καὶ οὗτος ἐν τῇ Μέμφιδι κατε-

We had formerly a king whose name was Timaus. In his time it came to pass, I know not how, that God was displeased with us: and there came up from the East in a strange manner men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. And when they had our rulers in their hands, they burnt our cities, and demolished the temples of the gods, and inflicted every kind of barbarity upon the inhabitants, slaying some, and reducing the wives and children of others to a state of slavery. At length they made one of themselves king, whose name was Salatis: he lived at Memphis, and rendered both the upper and lower regions of Egypt tributary, and stationed garrisons in

* Τίμαιος Al.

† ἀνεστράτευσαν Vulg.

‡ Σάλτις Vet. Int.

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γίνετο, τήν τε ἄνω καὶ κάτω χώραν δασμολογῶν, καὶ φρουρὰν ἐν τοῖς ἐπιτηδειοτάτοις καταλείπων τόποις· μάλιστα δὲ καὶ τὰ πρὸς ἀνατολὴν ἠσφαλίσατο μέρη, προορώμενος Ἀσσυρίων, τότε* μεῖζον ἰσχυόντων, ἐσομένην ἐπιθυμίαν τῆς αὐτῆς βασιλείας ἐφόβου.† εὑρὼν δὲ ἐν νομῷ τῷ Σαΐτῃ ‡ πόλιν ἐπικαιροτάτην, κειμένην μὲν πρὸς ἀνατολὴν τοῦ Βουβαστίτου ποταμοῦ, καλουμένην δ' ἀπὸ τινὸς ἀρχαίας θεολογίας Αὔαριν, § ταύτην ἔκτισέν τε, καὶ τοῖς τείχεσιν ὀχυρωτάτην ἐποίησεν ἐνοικίσας αὐτῇ καὶ πλῆθος ὁπλιτῶν εἰς εἴκοσι καὶ τέσσαρας μυριάδας ἀνδρῶν πρὸς φυλακήν. ἐνθάδε κατὰ θέρειαν ἤρχετο, τὰ μὲν σιτομετρῶν καὶ μισθοφορίαν παρεχόμενος, τὰ δὲ καὶ ἐξοπλισίαις || πρὸς φόβον τῶν ἔξωθεν ἐπιμελῶς γυμνάζων.

places which were best adapted for that purpose. But he directed his attention principally to the security of the eastern frontier; for he regarded with suspicion the increasing power of the Assyrians, who he foresaw would one day undertake an invasion of the kingdom. And observing in the Saïte nome, upon the east of the Bubastite channel, a city which from some ancient theological reference was called Avaris; and finding it admirably adapted to his purpose, he rebuilt it, and strongly fortified it with walls, and garrisoned it with a force of two hundred and fifty thousand men completely armed. To this city Salatis repaired in summer time, to collect his tribute, and pay his troops, and to exercise his soldiers in order to strike terror into foreigners.

Ἄρξας δ' ἐννεακαίδεκα ἔτη τὸν βίον ἐτελεύτησαν. Μετὰ τοῦτον δὲ ἕτερος ἐβασίλευσεν τέσσαρα καὶ τετταράκοντα ἔτη, καλούμενος Βηών.¶ μεθ' ὃν ἄλλος Ἀπαχνὰς, ἓξ καὶ τριάκοντα ἔτη καὶ μῆνας ἑπτά.

And Salatis died after a reign of nineteen years: after him reigned another king, who was called Beon, forty-four years: and he was succeeded by Apachnas who reigned thirty-six years and seven months: after him reigned Apophis sixty-one

* Hud. Per.—ποτε Vulg.
‡ Σαθροΐτῃ Sync.
|| τοὺς ὁπλίτας Vet. Int.
† Hud. Per. Lowth. pro ἴφοδον.
§ Ἄβαριν Al.
¶ Βαίων Sync.

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ἔπειτα δὲ καὶ Ἄπωφις ἦν καὶ ἑξήκοντα, καὶ Ἰανίας * πεντήκοντα καὶ μῆνα ἕνα. ἐπὶ πᾶσι δὲ καὶ Ἄσσις † ἔτεσι καὶ τεσσαράκοντα καὶ μῆνας δύο. Καὶ οὗτοί μὲν ἓξ ἐν αὐτοῖς ἐγενήθησαν πρῶτοι ἄρχοντες, πολεμοῦντες ἀεὶ καὶ πολιορκοῦντες μᾶλλον τῆς Αἰγύπτου ἐξᾶραι τὴν ῥίζαν. Ἐκαλεῖτο δὲ τὸ σύμπαν αὐτῶν ἔθνος Ὑκσὼς, ‡ τοῦτο δέ ἐστι βασιλεῖς ποιμένες. τὸ γὰρ Ὑκ § καθ' ἱερὰν γλῶσσαν βασιλέα σημαίνει, τὸ δὲ Σὼς || ποιμήν ἐστι καὶ ποιμένες κατὰ τὴν κοινὴν διάλεκτον, καὶ οὕτω συντιθέμενον γίνεται Ὑκσώς· τινὲς δὲ λέγουσιν αὐτοὺς Ἄραβας εἶναι. Τούτους δὲ τοὺς προκατωνομασμένους βασιλέας τοὺς τῶν ποιμένων καλουμένων, καὶ τοὺς ἐξ αὐτῶν γενομένους, κρατῆσαι τῆς Αἰγύπτου (φησὶν) ἔτη πρὸς τοῖς τετρακοσίοις ἕνδεκα.

years, and Ianias fifty years and one month. After all these reigned Assis forty-nine years and two months. These six were the first rulers amongst them, and during the whole period of their dynasty, they made war upon the Egyptians with the hope of exterminating the whole race. All this nation was styled Hycsos, that is the Shepherd Kings; for the first syllable, Hyc, in the sacred dialect, denotes a king, and Sos signifies a shepherd, but this only according to the vulgar tongue; and of these is compounded the term Hycsos: some say they were Arabians. This people who were thus denominated Shepherd Kings, and their descendants retained possession of Egypt during the period of five hundred and eleven years.

Μετὰ ταῦτα δὲ, τῶν ἐκ τῆς Θεβαΐδος καὶ τῆς ἄλλης Αἰγύπτου βασιλέων γενέσθαι (φησὶν) ἐπὶ τοὺς ποιμένας ἐπανάστασιν, καὶ πόλεμον αὐτοῖς ¶ συβραγῆναι μέγαν καὶ πολυχρόνιον. ἐπὶ δὲ βασιλέως,

After these things he relates that the kings of Thebaïs and of the other provinces of Egypt, made an insurrection against the Shepherds, and that a long and mighty war was carried on between them, till the Shepherds were overcome by a king whose

* Ἰαννας Big. Hafn.
† Ἄσσις Vet. Int.—Σίθως or Ἄσιθ Sync.—Ἄρχλης or Ἄγχλης Afr. Eus.
‡ Ὑκουσσὼς Eus.
§ Οὐσσὼς Eus.
|| Οὐσσὼς Eus.
¶ Eus. omits.

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ᾧ ὄνομα εἶναι Ἀλισφραγμούθωσις,* ἡττωμένους (φησὶ) τοὺς ποιμένας ὑπ'† αὐτοῦ, ἔκ μὲν τῆς ἄλλης Αἰγύπτου πάσης ἐκπεσεῖν, κατακλεισθῆναι δ' εἰς τόπον, ἀρουρῶν ἔχοντα μυρίων τὴν περίμετρον. Αὔαριν ὄνομα τῷ τόπῳ. Τοῦτον (φησὶν ὁ Μανεθὼν) ἅπαντα, τείχει τε μεγάλῳ καὶ ἰσχυρῷ περιβαλεῖν τοὺς ποιμένας, ὅπως τήν τε κτῆσιν ἅπασαν ἔχωσιν ἐν ὀχυρῷ,‡ καὶ τὴν λείαν τὴν ἑαυτῶν.

name was Alisphragmuthosis, and they were by him driven out of the other parts of Egypt, and hemmed up in a place containing about ten thousand acres, which was called Avaris. All this tract (says Manetho) the Shepherds surrounded with a vast and strong wall, that they might retain all their property and their prey within a hold of strength.

Τὸν δὲ Ἀλισφραγμουθωσέως υἱὸν Θούμμωσιν§ ἐπιχειρῆσαι μὲν αὐτοὺς διὰ πολιορκίας|| ἑλεῖν κατὰ κράτος, ὀκτὼ καὶ τεσσαράκοντα μυρίασι προσεδρεύσαντα τοῖς τείχεσιν· ἐπεὶ δὲ τῆς πολιορκίας¶ ἀπέγνω, ποιήσασθαι συμβάσεις, ἵνα τὴν Αἴγυπτον ἐκλιπόντες ὅποι** βούλονται πάντες ἀβλαβεῖς ἀπέλθωσι. τοὺς δὲ ἐπὶ ταῖς ὁμολογίαις πανοικεσίᾳ μετὰ τῶν κτήσεων οὐκ ἐλάττους μυριάδων ὄντας εἴκοσι καὶ τεσσάρων ἀπὸ τῆς Αἰγύπτου τὴν ἔρημον εἰς Συρίαν ὁδοιπορῆ-

And Thummosis, the son of Alisphragmuthosis, endeavoured to force them by a siege, and beleaguered the place with a body of four hundred and eighty thousand men; but at the moment when he despaired of reducing them by siege, they agreed to a capitulation, that they would leave Egypt, and should be permitted to go out without molestation wheresoever they pleased. And, according to this stipulation, they departed from Egypt with all their families and effects, in number not less than two hundred and forty thousand, and bent their way through

* Μισφραγμούθωσις Eus.—Μισφραγμάθωσις Sync.
† ἐξ Eus. ‡ ἰσχυρῷ.
§ Θμούθωσιν Eus.—Τουθμωσις Sec. Dyn.—Τύθμωσις Theop. Ant.
|| πολιορκίαν Eus. ¶ τὴν πολιορκίαν Eus.
** Big. Eus.—ὅπῃ Al.

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σαι * φοβουμένους δὲ τὴν Ἀσσυρίων δυναστείαν, τότε γὰρ ἐκείνους τῆς Ἀσίας κρατεῖν, ἐν τῇ νῦν Ἰουδαίᾳ † καλουμένῃ πόλιν οἰκοδομησαμένους τοσαύταις μυριάσιν ἀνθρώπων ἀρκέσουσαν, Ἱεροσόλυμα ταύτην ὀνομάσαι.

the desert towards Syria. But as they stood in fear of the Assyrians, who had then dominion over Asia, they built a city in that country which is now called Judæa, of sufficient size to contain this multitude of men, and named it Jerusalem.

(Ἐν ἄλλῃ δέ τινι βίβλῳ τῶν Αἰγυπτιακῶν Μανεθὼν) Τοῦτο (φησὶν) ἔθνος τοὺς καλουμένους ποιμένας, αἰχμαλώτους ἐν ταῖς ἱεραῖς αὐτῶν βίβλοις γεγράφθαι.

(In another book of the Egyptian histories Manetho says) That this people, who are here called Shepherds, in their sacred books were also styled Captives.

Μετὰ τὸ ἐξελθεῖν ἐξ Αἰγύπτου τὸν λαὸν τῶν ποιμένων εἰς Ἱεροσόλυμα, ὁ ἐκβαλὼν αὐτοὺς ἐξ Αἰγύπτου βασιλεὺς Τέθμωσις, ‡ ἐβασίλευσεν μετὰ ταῦτα ἔτη εἴκοσι πέντε καὶ μῆνας τέσσαρας, καὶ ἐτελεύτησεν, καὶ παρέλαβε τὴν ἀρχὴν αὐτοῦ υἱὸς Χέβρων ἔτη δεκατρία. μεθ' ὃν § Ἀμένωφις εἴκοσι || καὶ μῆνας ἑπτά. τοῦ δὲ ἀδελφὴ Ἀμεσσὴς ¶ εἴκοσιν καὶ μῆνας ἐννέα. τῆς δὲ Μήφρης ** δώδεκα καὶ μῆνας ἐννέα. τοῦ δὲ Μηφραμούθωσις †† εἴκοσι πέντε καὶ

After the departure of this nation of Shepherds to Jerusalem, Tethmosis, the king of Egypt who drove them out, reigned twenty-five years and four months, and then died: after him his son Chebron took the government into his hands for thirteen years; after him reigned Amenophis for twenty years and seven months: then his sister Amesses twenty-one years and nine months: she was succeeded by Mephres, who reigned twelve years and nine months: after him Mephramuthosis twenty-five years and ten months: then Thmosis reigned nine years and

* διοδοιπορῆσαι Eus.
† Ἰουδαίων Vulg.
‡ Θέμωσις Vat. Int.—Ἄμασις Philos.—Ἀμῶς Afr.—Ἄμωσις Eus. and Sync.
§ Τούτου δὲ Vet. Int.
|| εἰκοσιὶν Afr. Eus.
¶ Ἀμεσσὶς El.—Ἀμεῖσσὶς Sync.—Ἀμέσση Theop.
** Μήφρις El.—Μισαφρὶς Sync.
†† Μισφραγμούθωσις Sync.

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μῆνας δέκα. τοῦ δὲ Θμῶσις * ἐννέα καὶ μῆνας ὀκτώ. τοῦ δὲ Ἀμένωφις † τριάκοντα καὶ μῆνας δέκα. τοῦ δὲ Ὦρος τριάκοντα ἓξ καὶ μῆνας πέντε. τοῦ δὲ θυγάτηρ Ἀκεγχρὴς ‡ δώδεκα καὶ μῆνα ἕνα. τῆς δὲ Ράθωτις § ἀδελφὸς ἐννέα. τοῦ δὲ Ἀκεγχήρης δώδεκα καὶ μῆνας πέντε. τοῦ δὲ Ἀκεγχήρης ἕτερος δώδεκα καὶ μῆνας τρεῖς. τοῦ δὲ Ἄρμαϊς τέσσαρα καὶ μῆνα ἕνα. τοῦ δὲ Ραμέσσης ἓν καὶ μῆνας τέσσαρας. τοῦ δὲ Ἀρμέσσης Μιαμμοῦ ἑξήκοντα ἓξ καὶ μῆνας δύο. τοῦ δὲ Ἀμένωφις δέκα καὶ ἐννέα καὶ μῆνας ἕξ. τοῦ δὲ Σέθωσις, καὶ Ραμέσσης, ἱππικὴν καὶ ναυτικὴν ἔχων δύναμιν.

eight months; after whom Amenophis thirty years and ten months: then Orus thirty six years and five months: then his daughter Acenchres twelve years and one month: afterwards her brother Rathotis nine: then Acencheres twelve years and five months; another Acencheres twelve years and three months: after him Armaïs four years and one month: after him reigned Ramesses one year and four months: then Armesses the son of Miammous sixty-six years and two months: after him Amenophis nineteen years and six months: and he was succeeded by Sethosis and || Ramesses, he maintained an army of cavalry and a naval force.

Οὗτος τὸν μὲν ἀδελφὸν Ἄρμαϊν ἐπίτροπον τῆς Αἰγύπτου κατέστησεν, καὶ πᾶσαν μὲν αὐτῷ τὴν ἄλλην βασιλικὴν περιέθηκεν ἐξουσίαν, μόνον δὲ ἐνετείλατο διάδημα μὴ φορεῖν, μηδὲ τὴν βασιλίδα μητέρα τε τῶν τέκνων ἀδικεῖν, ἀπέχεσθαι δὲ καὶ τῶν ἄλλων βασιλικῶν παλλακίδων. αὐτὸς δὲ ἐπὶ Κύπρον καὶ Φοινίκην καὶ πάλιν Ἀσσυρίους τε καὶ Μήδους στρα-

This king (Sethosis) appointed his brother Armaïs his viceroy over Egypt: he also invested him with all the other authority of a king, with only these restrictions; that he should not wear the diadem, nor interfere with the queen, the mother of his children, nor abuse the royal concubines. Sethosis then made an expedition against Cyprus and Phœnicia, and waged war with the Assyrians and Medes; and he subdued

* Τοῦθμωσις Theop.—Sync. † Ἀμενῶφθης Al.
‡ Ἀχερρὴς et Ἀχενχέρσης Sync.—Ἀγκαχηρὶς El.—Ἀχεγχέρης Big.
§ Ρωθῶς Al. || Qy. ὁ καὶ, who is called.

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τεύσας, ἅπαντας, τοὺς μὲν δόρατι, τοὺς δὲ ἀμαχητὶ, φόβῳ δὲ τῆς πολλῆς δυνάμεως, ὑποχειριόυς ἔλαβε. καὶ μέγα φρονήσας ἐπὶ ταῖς εὐπραγίαις, ἔτι καὶ θαρσαλεώτερον ἐπορεύετο,* τὰς πρὸς ἀνατολὰς πόλεις τε καὶ χώρας καταστρεφόμενος.

them all, some by force of arms, and others without a battle, by the mere terror of his power. And being elated with his success, he advanced still more confidently, and overthrew the cities. and subdued the countries of the East.

Χρόνου τε ἱκανοῦ γεγονότος, Ἀρμαΐς ὁ καταλειφθεὶς ἐν Αἰγύπτῳ, πάντα τοὔμπαλιν,† οἷς ἀδελφὸς παρήνει μὴ ποιεῖν, ἀδεῶς ἔπραττεν. καὶ γὰρ τὴν βασιλίδα βιαίως ἔσχεν, καὶ ταῖς ἄλλαις παλλακίσιν ἀφειδῶς διετέλει χρώμενος. πειθόμενος δὲ ὑπὸ τῶν φίλων διάδημα ἐφόρει, καὶ ἄντῃρε τῷ ἀδελφῷ.

But Armaïs, who was left in Egypt, took advantage of the opportunity, and fearlessly perpetrated all those acts which his brother had enjoined him not to commit: he violated the queen, and continued an unrestrained intercourse with the royal concubines; and at the persuasion of his friends he assumed the diadem, and openly opposed his brother.

Ὁ δὲ τεταγμένος ἐπὶ τῶν ἱερῶν ‡ τῆς Αἰγύπτου, γράψας βιβλίον ἔπεμψε τῷ Σεθώσει, δηλῶν αὐτῷ πάντα, καὶ ὅτι ἀντῆρεν ὁ ἀδελφὸς αὐτοῦ Ἀρμαΐς. παραχρῆμα οὖν ὑπέστρεψεν εἰς Πηλούσιον, καὶ ἐκράτησεν τῆς ἰδίας βασιλείας· ἡ δὲ χώρα ἐκλήθη ἀπὸ τοῦ αὐτοῦ ὀνόματος Αἴγυπτος. λέγει γὰρ ὅτι ὁ μὲν Σέθωσις § ἐκαλεῖτο Αἴγυπτος, Ἀρμαΐς δὲ ὁ ἀδελφὸς αὐτοῦ Δαναός.

But the ruler over the priests of Egypt by letters sent an account to Sethosis, and informed him of what had happened, and how his brother had set himself up in opposition to his power. Upon this Sethosis immediately returned to Pelusium, and recovered his kingdom. The country of Egypt took its name from Sethosis, who was called also Ægyptus, as was his brother Armaïs known by the name of Danaus.—*Joseph. contr. App.* lib. I. c. 14, 15.

* ἐπιπορεύετο Big. Hafn.
† τἄμπαλιν Hafn.
‡ Hud. from Vet. Int.—*ἱερέων* Vulg.
§ Σέθως Big.

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OF THE ISRAELITES.

Τοῦτον (Ἀμένωφιν) ἐπιθυμῆσαι θεῶν γενέσθαι θεατῆν, ὥσπερ Ὧρος* εἷς τῶν πρὸ αὐτου βεβασιλευκότων· ἀνενεγκεῖν δὲ τὴν ἐπιθυμίαν ὁμωνύμῳ μὲν αὐτῷ Ἀμενώφει, πατρὸς δὲ Πάπιος† ὄντι, θείας δὲ δοκοῦντι μετεσχηκέναι φύσεως, κατά τε σοφίαν καὶ πρόγνωσιν τῶν ἐσομένων. εἰπεῖν οὖν αὐτῷ τοῦτον τὸν ὁμώνυμον, ὅτι δυνήσεται θεοὺς ἰδεῖν, εἰ καθαρὰν ἀπό τε λεπρῶν καὶ τῶν ἄλλων μιαρῶν ἀνθρώπων τὴν χώραν ἅπασαν ποιήσειεν.

Ἡσθέντα δὲ τὸν βασιλέα, πάντας τοὺς τὰ σώματα λελωβημένους ἐκ της Αἰγύπτου συναγαγεῖν· γενέσθαι δὲ τοῦ πλήθους μυριάδας ὀκτώ· καὶ τούτους εἰς τὰς λιθοτομίας τὰς ἐν τῷ πρὸς ἀνατολὴν μέρει τοῦ Νείλου ἐμβαλεῖν αὐτὸν, ὅπως ἐργάζοιντο καὶ τῶν ἄλλων Αἰγυπτίων οἱ ἐγκεχωρισμένοι. εἶναι δέ τινας ἐν αὐτοῖς καὶ τῶν λογίων ἱερέων (φησί,) λέπρᾳ συγκεχυμένους. τὸν δὲ Ἀμένωφιν ἐκεῖνον, τὸν σοφὸν καὶ μαντικὸν ἄνδρα, ὑποδεῖσ-

This king (Amenophis) was desirous of beholding the gods, as Orus, one of his predecessors in the kingdom, had seen them. And he communicated his desire to a priest of the same name with himself, Amenophis, the son of Papis, who seemed to partake of the divine nature, both in his wisdom and knowledge of futurity: and Amenophis returned him answer, that it was in his power to behold the gods, if he would cleanse the whole country of the lepers and other unclean persons that abounded in it.

Well pleased with this information, the king gathered together out of Egypt all that laboured under any defect in body, to the amount of eighty thousand, and sent them to the quarries, which are situated on the east side of the Nile, that they might work in them and be separated from the rest of the Egyptians. And (he says) there were among them some learned priests who were affected with leprosy. And Amenophis the wise man and prophet, fearful lest the vengeance of the gods should fall both on himself and on the king, if

* Hud. from Vet. Int.—Ὥρ Vulg. † Hud.—Παάπιος Al.

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θαι πρὸς αὐτόν τε καὶ τὸν βασιλέα χόλον τῶν θεῶν, εἰ βιασθέντες ὀφθήσονται. καὶ προσθέμενον* εἰπεῖν, ὅτι συμμαχήσουσί τινες τοῖς μιαροῖς, καὶ τῆς Αἰγύπτου κρατήσουσιν ἐπ' ἔτη δεκατρία. μὴ τολμῆσαι μὲν αὐτὸν εἰπεῖν ταῦτα τῷ βασιλεῖ, γραφὴν δὲ καταλιπόντα περὶ πάντων ἑαυτὸν ἀνελεῖν. ἐν ἀθυμίᾳ δὲ εἶναι τὸν βασιλέα.

(Κἄπειτα κατὰ λέξιν οὕτω γέγραφεν). Τῶν δὲ ταῖς λατομίαις ὡς χρόνος ἱκανὸς διῆλθεν ταλαιπωρούντων, ἀξιωθεὶς ὁ βασιλεὺς, ἵνα πρὸς κατάλυσιν αὐτοῖς καὶ σκέπην ἀπομερίσῃ τὴν τότε τῶν ποιμένων ἐρημωθεῖσαν πόλιν,† Αὔαριν συνεχώρησεν. ἔστι δὲ ἡ πόλις κατὰ τὴν θεολογίαν ἄνωθεν Τυφώνιος.

Οἱ δὲ εἰς ταύτην εἰσελθόντες, καὶ τὸν τόπον τοῦτον εἰς ἀπόστασιν‡ ἔχοντες, ἡγεμόνα αὐτῶν λεγόμενόν τινα τῶν Ἡλιοπολιτῶν ἱερέων Ὀσάρσιφον§ ἐστήσαντο. καὶ τούτῳ πειθαρχήσοντες ἐν πᾶσιν ὡρκομότησαν· ὁ δὲ πρῶτον μὲν αὐτοῖς νόμον ἔθετο, μήτε προσκυνεῖν θεοὺς, μήτε τῶν μάλισ-

it should appear that violence had been offered them, added this also in a prophetic spirit;—that certain people would come to the assistance of these unclean persons, and would subdue Egypt, and hold it in possession for thirteen years. These tidings however he dared not to communicate to the king, but left in writing an account of what should come to pass, and destroyed himself, at which the king was fearfully distressed.

(After which he writes thus, word for word:) When those that were sent to work in the quarries had continued for some time in that miserable state, the king was petitioned to set apart for their habitation and protection the city Avaris, which had been left vacant by the Shepherds; and he granted them their desire: now this city, according to the theology above, is a Typhonian city.

But when they had taken possession of the city, and found it well adapted for a revolt, they appointed for themselves a ruler from among the priests of Heliopolis, one whose name was Osarsiph, and they bound themselves by oath that they would be obedient. Osarsiph then, in the first place enacted this law, that they should neither worship the gods, nor

* Hud.—προθέμενον Vulg.
† Hud. from MSS. Vet. Int.—Al. omit.
‡ ἀποκατάστασιν Hafn.
§ Hud. from Vet. Int.—'Οσάρυφον Vulg.

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τα ἐν Αἰγύπτῳ θεμιστευομένων ἱερῶν ζώων ἀπέχεσθαι μηδενὸς, πάντα τε θύειν καὶ ἀναλοῦν· συνάπτεσθαι δὲ μηδενὶ πλὴν τῶν συνωμοσμένων. Τοιαῦτα δὲ νομοθετήσας, καὶ πλεῖστα ἄλλα, μάλιστα τοῖς Αἰγυπτίοις ἐθισμοῖς* ἐναντιούμενα, ἐκέλευσεν πολυχειρίᾳ τὰ τῆς πόλεως ἐπισκευάζειν τείχη, καὶ πρὸς πόλεμον ἑτοίμους γίνεσθαι τὸν πρὸς Ἀμένωφιν† τὸν βασιλέα. αὐτὸς δὲ προσλαβόμενος μεθ' ἑαυτοῦ καὶ τῶν ἄλλων ἱερέων καὶ συμμεμιασμένων, ἔπεμψε πρέσβεις πρὸς‡ τοὺς ὑπὸ Τεθμώσεως ἀπελαθέντας§ ποιμένας, εἰς πόλιν τὴν καλουμένην Ἱεροσόλυμα καὶ τὰ καθ' ἑαυτὸν καὶ τοὺς ἄλλους τοὺς συνατιμασθέντας δηλώσας, ἠξίου συνεπιστρατεύειν ὁμοθυμαδὸν ἐπ' Αἴγυπτον. Ἐπάξειν|| μὲν οὖν αὐτοὺς ἐπηγγείλατο, πρῶτον μὲν εἰς Ἄβαριν τὴν προγονικὴν αὐτῶν πατρίδα, καὶ τὰ ἐπιτήδεια τοῖς ὄχλοις παρέξειν ἀφθόνως, ὑπερμαχήσεσθαι δὲ ὅτε δέοι, καὶ ῥᾳδίως ὑποχείριον αὐτοῖς τὴν χώραν ποίησειν. οἱ δὲ ὑπερχαρεῖς γενόμενοι πάντες προ-

abstain from any of those sacred animals which the Egyptians hold in veneration, but sacrifice and slay them all; and that they should connect themselves with none but such as were of that confederacy. When he had made such laws as these, and many others of a tendency directly in opposition to the customs of the Egyptians, he gave orders that they should employ the multitude of hands in rebuilding the walls about the city, and hold themselves in readiness for war with Amenophis the king. He then took into his counsels some others of the priests and unclean persons: and sent ambassadors to the city called Jerusalem, to those Shepherds who had been expelled by Tethmosis: and he informed them of the position of their affairs, and requested them to come up unanimously to his assistance in this war against Egypt. He also promised in the first place to reinstate them in their ancient city and country Avaris, and provide a plentiful maintenance for their host, and fight for them as occasion might require; and assured them that he would easily reduce the country under their dominion. The Shepherds received this message with

* Hud. from MSS.—ἰθισμένοις Vulg.
† Hud. from Vet. Int.—Μένωφιν Vulg.
‡ Hud. MSS.—Al. omit it.
§ Hud. MSS.—ἀπελθόντας Al.
|| Lowth proposes ἀπάξειν.

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θύμως εἰς εἴκοσι μυρίαδας ἀνδρῶν συνεξώρμησαν, καὶ μετ' οὐ πολὺ ἦκον εἰς Αὔαριν.

Ἀμένωφις δ' ὁ τῶν Αἰγυπτίων βασιλεὺς, ὡς ἐπύθετο τὰ κατὰ τὴν ἐκείνων ἔφοδον, οὐ μετρίως συνεχύθη, τῆς παρ' Ἀμενώφεως τοῦ Πάπιος μαντευθείσης προδηλώσεως. καὶ πρότερον συναγαγὼν πλῆθος Αἰγυπτίων, καὶ βουλευσάμενος μετὰ τῶν ἐν τούτοις ἡγεμόνων, τά τε ἱερὰ ζῶα τὰ πρῶτα μάλιστα ἐν τοῖς ἱεροῖς τιμώμενα ὡς γ' ἑαυτὸν μετεπέμψατο, καὶ τοῖς κατὰ μέρος ἱερεῦσιν παρήγγειλεν,* ὡς ἀσφαλέστατα τῶν θεῶν συγκρύψαι τὰ ξόανα. τὸν δὲ υἱὸν Σέθων† τὸν καὶ Ραμέσσην ἀπὸ Ράμψεως τοῦ πατρὸς ὀνομασμένον πενταέτη ὄντα, ἐξέθετο πρὸς τὸν ἑαυτοῦ φίλον. αὐτὸς δὲ διαβὰς τοῖς ἄλλοις Αἰγυπτίοις, οἷσιν εἰς τριακοντα μυρίαδας ἀνδρῶν μαχιμωτάτων, καὶ τοῖς πολεμίοις ἀπαντήσασιν οὐ συνέβαλεν· ἀλλὰ μέλλειν θεομαχεῖν νομίσας, παλινδρομήσας ἦκεν εἰς Μέμφιν. ἀναλαβών τε τόν τε Ἆπιν, καὶ τὰ ἄλλα τὰ ἐκεῖσε μετατεμφθέντα ἱερὰ ζῶα, εὐθὺς εἰς Αἰθιοπίαν σὺν

the greatest joy, and quickly mustered to the number of two hundred thousand men, and came up to Avaris.

Now Amenophis the king of Egypt, when he was informed of their invasion, was in great consternation, remembering the prophecy of Amenophis, the son of Papis. And he assembled the armies of the Egyptians, and having consulted with the leaders, he commanded the sacred animals to be brought to him, especially those which were held in more particular veneration in the temples, and he forthwith charged the priests to conceal the images of their gods with the utmost care. Moreover he placed his son Sethos, who was also called Ramesses from his father Rampses, being then but five years old, under the protection of a faithful adherent; and marched with the rest of the Egyptians being three hundred thousand warriors, against the enemy, who advanced to meet him: but he did not attack them, thinking it would be to wage war against the gods, but returned, and came again to Memphis, where he took Apis and the other sacred animals he had sent for, and retreated immediately into Ethiopia together with all his army, and all the multitude of the Egyptians;

* παρήγγελλεν Big.

† Σίθων Big.

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ἅπαντι τῷ στόλῳ καὶ πλήθει τῶν Αἰγυπτίων ἀνήχθη. χαρίτι γὰρ ἦν ιεὐτῷ ὑποχείριος ὁ τῶν Αἰθίοπων βασιλεύς· ὅθεν ὑποδεξάμενος, καὶ τοὺς ὄχλους πάντας ὑπολαβὼν οἷς ἔσχεν ἡ χώρα τῶν πρὸς ἀνθρωπίνην τροφὴν ἐπιτηδείων, καὶ πόλεις* καὶ κώμας πρὸς τὴν τῶν πεπρωμένων τρισκαίδεκα ἐτῶν ἀπὸ τῆς ἀρχῆς αὐτοῦ † ἔκπτωσιν αὐτάρκεις, οὐχ ἧττόν γε καὶ στρατόπεδον Αἰθιοπικὸν πρὸς φυλακὴν ἐπέταξε τοῖς παρ' Ἀμενώφεως τοῦ βασιλέως ἐπὶ τῶν ὁρίων τῆς Αἰγύπτου.

for the king of Ethiopia was under obligations to him. He was therefore kindly received by the king, who took care of all the multitude that was with him, while the country supplied what was necessary for their subsistence. He also allotted to him cities and villages during his exile, which was to continue from its beginning during the predestined thirteen years. Moreover he pitched a camp for an Ethiopian army upon the borders of Egypt, as a protection to king Amenophis.

Καὶ τὰ μὲν κατὰ τὴν Αἰθιοπίαν τοιαῦτα. οἱ δὲ Σολυμῖται κατελθόντες, σὺν τοῖς μιαροῖς τῶν Αἰγυπτίων οὕτως ἀνοσίως ‡ τοῖς ἀνθρώποις προσηνήχθησαν, ὥστε τὴν τῶν προειρημένων κράτησιν χείριστην § φαίνεσθαι, τοῖς τότε τὰ τούτων ἀσεβήματα θεωμένοις. καὶ γὰρ οὐ μόνον πόλεις καὶ κώμας ἐνέπρησαν, οὐδὲ ἱεροσολυῦντες, οὐδὲ λυμαινόμενοι ξόανα θεῶν ἠρκοῦντο, ἀλλὰ καὶ τοῖς αὐτοῖς ὀπτανίοις τῶν σεβαστευομένων ἱερῶν ζώων χρώμενοι διετέλουν, καὶ θύτας

In the mean time, while such was the state of things in Ethiopia, the people of Jerusalem, who had come down with the unclean of the Egyptians, treated the inhabitants with such barbarity, that those who witnessed their impieties believed that that their joint sway was more execrable than that which the Shepherds had formerly exercised alone. For they not only set fire to the cities and villages, but committed every kind of sacrilege, and destroyed the images of the gods, and roasted and fed upon those sacred animals that were worshipped; and having com-

* Hud. supposes some word such as παρασχὼν to have been lost here.
† MSS. inserts εἰς τὴν. ‡ Hafn. inserts καὶ.
§ Hud. from Lowth and Vet. Int.—χρυσὸν Vulg.

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καὶ σφαγεῖς τούτων ἱερεῖς καὶ προφήτας ἠνάγκαζον γίνεσθαι, καὶ γύμνους ἐξέβαλον· Λέγεται δ' ὅτι τὴν πολιτείαν καὶ τοὺς νόμους αὐτοῖς καταβαλλόμενος ἱερεὺς, τὸ γένος Ἡλιουπολίτης, ὄνομα Ὀσαρσὶφ, ἀπὸ τοῦ ἐν Ἡλίου πόλει θεοῦ Ὀσίρεως, ὡς μετέβη εἰς τοῦτο τὸ γένος, μετετέθη τοὔνομα καὶ προσηγορεύθη Μωῦσῆς.

pelled the priests and prophets to kill and sacrifice them, they cast them naked out of the country. It is said also that the priest, who ordained their polity and laws, was by birth of Heliopolis, and his name Osarsiph, from Osiris the god of Heliopolis: but that when he went over to these people his name was changed, and he was called Moyses.—*Joseph. contr. App.* lib. I. c. 26.

OF THE SHEPHERDS AND ISRAELITES.

(Λέγει δὲ ὁ Μανεθὼν πάλιν.) Ὅτι μετὰ ταῦτα ἐπῆλθεν ὁ Ἀμένωφις ἀπὸ Αἰθιοπίας μετὰ μεγάλης δυνάμεως, καὶ ὁ υἱὸς αὐτοῦ Ράμψης καὶ αὐτὸς ἔχων δύναμιν· καὶ συμβάλλοντες οἱ δύο τοῖς ποιμέσι καὶ τοῖς μιαροῖς, ἐνίκησαν αὐτοὺς, καὶ πολλοὺς ἀποκτείναντες ἐδίωξαν αὐτοὺς ἄχρι τῶν ὁρίων τῆς Συρίας.

(Manetho again says:) After this Amenophis returned from Ethiopia with a great force, and Rampses also, his son, with other forces, and encountering the Shepherds and the unclean people, they defeated them and slew multitudes of them, and pursued them to the bounds of Syria. —*Joseph. contr. App.* lib. I. c. 27.

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EGYPTIAN FRAGMENTS.

OF THE EXODUS:

FROM CHÆREMON.

ΜΕΤΑ τοῦτον ἐξετάσαι βούλομαι Χαιρήμονα. καὶ γὰρ οὗτος Αἰγυπτιακὴν φάσκων ἱστορίαν συγγράφειν, καὶ προσθεὶς ταυτὸ ὄνομα τοῦ βασιλέως ὅπερ ὁ Μανεθὼς, Ἀμένωφιν, καὶ τὸν υἱὸν αὐτοῦ Ραμέσσην, φησὶν, ὅτι,

" Κατὰ τοὺς ὕπνους ἡ Ἶσις ἐφάνη τῷ Ἀμενώφει, μεμφομένη αὐτὸν, ὅτι τὸ ἱερὸν αὐτῆς ἐν τῷ πολέμῳ κατέσκαπται. Φριτιφάντην* δὲ ἱερογραμματέα φᾶναι, ἐὰν τῶν τοὺς μολυσμοὺς ἐχόντων ἀνδρῶν καθάρῃ τὴν Αἴγυπτον παύσασθαι τὰς πτοίας† αὐτόν. Ἐπιλέξαντα δὲ τῶν ἐπισινῶν μυριάδας εἰκοσιπέντε ἐκβαλεῖν.

After him (Manetho) I wish to examine Chæremon, who professes to have composed a history of Egypt. He gives the same name as does Manetho to the king Amenophis and his son Ramesses, and says as follows—

" Isis appeared to Amenophis in his dreams, rebuking him that her temple should have been overthrown in war. Upon which Phritiphantes the sacred scribe told him, that if he would clear Egypt of all polluted persons he would be delivered from these terrors. He therefore collected two hundred and fifty thousand unclean persons, and drove them out. Their leaders were two scribes called

* Φριτοβάτην, Φριτοβάντην, Al. MSS.

† πτόας El.

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Ἡγεῖσθαι δ' αὐτῶν γραμματέας Μωῦσῆν τε καὶ Ἰώσηπον, καὶ τοῦτον ἱερογραμματέα. Αἰγύπτια δ' αὐτοῖς ὀνόματα εἶναι, τῷ μὲν Μωῦσῇ Τισιθὲν, τῷ δὲ Ἰωσήπῳ Πετεσήφ. Τούτους δ' εἰς Πελούσιον ἐλθεῖν, καὶ ἐπιτυχεῖν μυριάσι τριακονταοκτὼ καταλελειμέναις ὑπὸ τοῦ Ἀμενώφιος ἃς οὐ θέλειν εἰς τὴν Αἴγυπτον διακομίζειν.

Moÿses and Josephus, the latter of whom was a sacred scribe: but their Egyptian names were, that of Moÿses Tisithen, and that of Josephus Peteseph. They bent their way towards Pelusium where they met with three hundred and eighty thousand men left there by Amenophis, whom he would not suffer to come into Egypt.

Οἷς φιλίαν συνθεμένους ἐπὶ τὴν Αἴγυπτον στρατεῦσαι. Τὸν δὲ Ἀμένωφιν οὐχ ὑπομείναντα τὴν ἔφοδον αὐτῶν εἰς Αἰθιοπίαν φυγεῖν καταλιπόντα τὴν γυναῖκα ἔγκυον. ἣν κρυπτομένην ἔν τισι σπηλαίοις τεκεῖν παῖδα, ὄνομα Μεσσήνην,* ὃν ἀνδρωθέντα ἐκδιῶξαι τοὺς Ἰουδαίους εἰς τὴν Συρίαν, ὄντας περὶ εἴκοσι μυριάδας, καὶ τὸν πατέρα Ἀμένωφιν ἐκ τῆς Αἰθιοπίας καταδέξασθαι."

With these they made a treaty and invaded Egypt. But Amenophis waited not to oppose their incursion, but fled into Ethiopia, leaving his wife pregnant: and she concealed herself in a cavern where she brought forth a child and named him Messenes, who when he arrived at manhood drove out the Jews into Syria, being about two hundred thousand, and recalled his father Amenophis from Ethiopia.—*Joseph. contr. App.* lib. I. c. 32.

OF THE EXODUS:

FROM DIODORUS SICULUS.

Κατὰ τὴν Αἴγυπτον τὸ παλαιὸν, λοιμικῆς περιστάσεως γενομένης, ἀνέπεμπον οἱ πολλοὶ τὴν αἰτίαν τῶν κακῶν ἐπὶ

There having arisen in former days a pestiferous disease in Egypt, the multitude attributed the cause of the evil to the Deity: for a very great

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δαιμόνιον. πολλῶν γὰρ καὶ παντοδαπῶν κατοικούντων ξένων, καὶ διηλλαγμένοις ἔθεσι χρωμένων περὶ τὸ ἱερὸν καὶ τὰς θυσίας, καταλελύσθαι συνέβαινε παρ' αὐτοῖς τὰς πατρίους τῶν θεῶν τιμάς. Ὅπερ οἱ τῆς χώρας ἐγγενεῖς ὑπέλαβον, ἐὰν μὴ τοὺς ἀλλοφύλους μεταστήσωνται, κρίσιν οὐκ ἔσεσθαι τῶν κακῶν. Εὐθὺς οὖν ξενηλατουμένων τῶν ἀλλοεθνῶν, οἱ μὲν ἐπιφανέστατοι καὶ δραστικώτατοι συστραφέντες ἐξεβλήθησαν (ὥς τινές φασιν) εἰς τὴν Ἑλλάδα, καὶ τινας ἑτέρους τόπους ἔχοντας ἀξιολόγους ἡγεμόνας, ὧν ἡγοῦντο Δαναὸς καὶ Κάδμος τῶν ἄλλων ἐπιφανέστατοι.

concourse of foreigners of every nation then dwelt in Egypt, who were addicted to strange rites in their worship and sacrifices; so that in consequence the due honours of the gods fell into disuse. Whence the native inhabitants of the land inferred, that, unless they removed them, there would never be an end of their distresses. They immediately therefore expelled these foreigners; the most illustrious and able of whom passed over in a body (as some say) into Greece and other places under the conduct of celebrated leaders, of whom the most renowned were Danaus and Cadmus.

Ὁ δὲ πολὺς λεὼς ἐξέπεσεν εἰς τὴν νῦν καλουμένην Ἰουδαίαν, οὐ πόρρω μὲν κειμένην τῆς Αἰγύπτου, παντελῶς δὲ ἔρημον οὖσαν κατ' ἐκείνους τοὺς χρόνους. ἡγεῖτο δὲ τῆς ἀποικίας ὁ προσαγορευόμενος Μωσῆς, φρονήσει δὲ πολλῇ καὶ ἀνδρείᾳ πλεῖστον διαφέρων. Οὗτος δὲ καταλαβόμενος τὴν χώραν, ἄλλας τε πόλεις ἔκτισε καὶ τὴν νῦν οὖσαν ἐπιφανεστάτην, ὀνομαζομένην Ἱεροσόλυμα.

But a large body of the people went forth into the country which is now called Judæa, situated not far distant from Egypt, being altogether desert in those times. The leader of this colony was Moses, a man very remarkable for his great wisdom and valour. When he had taken possession of the land, among other cities, he founded that which is called Jerusalem which is now the most celebrated.—*Lib.* XL. *Ecl.* I. p. 921.

N.B. The rest of the fragment gives an account of the Jewish polity, laws, &c. It was the beginning of Diodorus' history of the Jewish war, and is preserved by Photius.

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OF THE EXODUS OF THE JEWS:

FROM LYSIMACHUS.

Λέγει γάρ· Ἐπὶ Βοκχόρεως τοῦ Αἰγυπτίων βασιλέως, τὸν λαὸν τῶν Ἰουδαίων λεπροὺς ὄντας καὶ ψωροὺς, καὶ ἄλλα νοσήματά τινα ἔχοντας, εἰς τὰ ἱερὰ καταφεύγοντας μεταιτεῖν τροφήν. Παμπόλλων δὲ ἀνθρώπων νοσηλίᾳ περιπεσόντων, ἀκαρπίαν ἐν τῇ Αἰγύπτῳ γενέσθαι. Βόκχοριν δὲ, τὸν τῶν Αἰγυπτίων βασιλέα, εἰς Ἄμμωνα* πέμψαι περὶ τῆς ἀκαρπίας τοὺς μαντευσομένους· τὸν Θεὸν δὲ εἰπεῖν† τὰ ἱερὰ καθᾶραι ἀπ' ἀνθρώπων ἀναγνων καὶ δυσσεβῶν, ἐκβαλλόντα αὐτοὺς ἐκ τῶν ἱερῶν εἰς τόπους ἐρήμους, τοὺς δὲ ψωροὺς καὶ λεπροὺς βυθίσαι, ὡς τοῦ ἡλίου ἀγανακτοῦντος ἐπὶ τῇ τούτων ζωῇ καὶ τὰ ἱερὰ ἀγνίσαι, καὶ οὕτω τὴν γῆν καρποφορήσειν. Τὸν δὲ Βόκχοριν τοὺς χρησμοὺς λαβόντα τούς τε ἱερεῖς καὶ ἐπιβωμίτας προσκαλεσάμενον, κελεῦσαι ἐπιλογὴν ποιησαμένους τῶν ἀκαθάρτων, τοῖς

He says, That in the reign of Bocchoris king of Egypt, the Jewish people being infected with leprosy, scurvy, and sundry other diseases, took shelter in the temples where they begged for food; and that in consequence of the vast number of persons who were seized with the complaint there became a scarcity in Egypt. Upon this Bocchoris the king of the Egyptians sent persons to inquire of the Oracle of Ammon, respecting the sterility: and the god directed him to cleanse the temples of all polluted and impious men and cast them out into the desert, but to drown those that were affected with the leprosy and scurvy, inasmuch as their existence was displeasing to the Sun; then to purify the temples; upon which the land would recover its fertility. When Bocchoris had received the oracle, he assembled the priests and attendants of the altars, and commanded them to gather together all the unclean persons and deliver them over to the soldiers to lead them forth into

* Ἄμμωνος MSS.

† Ἐρεῖν MSS.

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στρατιώταις τούτους παραδοῦναι κατάξειν αὐτοὺς εἰς τὴν ἔρημον· τοὺς δὲ λεπροὺς εἰς μολυβδίνους χάρτας ἐνδήσαντας, ἵνα καθῶσιν εἰς τὸ πέλαγος. Βυσισθέντων δὲ τῶν λεπρῶν καὶ ψωρῶν, τοὺς ἄλλους συναθροισθέντας εἰς τόπους ἐρήμους ἐκτεθῆναι ἐπ' ἀπωλείᾳ· Συναχθέντας δὲ βουλεύσασθαι περὶ αὐτῶν, νυκτὸς δ' ἐπιγενομένης, πῦρ καὶ λύχνους καύσαντας φυλάττειν ἑαυτούς, τήν τ' ἐπιοῦσαν νύκτα νηστεύσαντας ἱλάσκεσθαι τοὺς θεοὺς, περὶ τοῦ σῶσαι αὐτούς. Τῇ δ' ἐπιούσῃ ἡμέρᾳ Μωϋσῆν τινα συμβουλεῦσαι αὐτοῖς, παραβαλλομένους μίαν ὁδὸν τέμνειν, ἄχρις ἂν * ἔλθωσιν εἰς τόπους οἰκουμένους, παρακελεύσασθαί τε αὐτοῖς, μήτε ἀνθρώπων τινὶ εὐνοήσειν, μήτε ἄριστα συμβουλεύσειν, ἀλλὰ τὰ χείρονα· θεῶν τε ναοὺς καὶ βωμοὺς, οἷς ἂν περιτύχωσιν, ἀνατρέπειν. Συναινεσάντων δὲ τῶν ἄλλων, τὰ δοχθέντα ποιοῦντας διὰ τῆς ἐρήμου πορεύεσθαι, ἱκανῶς δὲ ὀχληθέντας ἐλθεῖν εἰς τὴν οἰκουμένην χώραν, καὶ τούς τε ἀνθρώπους ὑβρίζοντας, καὶ τὰ ἱερὰ συλῶντας καὶ ἐμπρήσαντας, ἐλθεῖν

the desert; but to wrap the lepers in sheets of lead and cast them into the sea. After they had drowned those afflicted with the leprosy and scurvy, they collected the rest and left them to perish in the desert. But they took counsel among themselves, and when night came on lighted up fires and torches to defend themselves, and fasted all the next night to propitiate the gods to save them. Upon the following day a certain man called Moÿses counselled them to persevere in following one direct way till they should arrive at habitable places, and enjoined them to hold no friendly communication with men, neither to follow those things which men esteemed good, but such as were considered evil: and to overthrow the temples and altars of the gods as often as they should happen with them. When they had assented to these proposals, they continued their journey through the desert, acting upon those rules, and after severe hardships they at length arrived in a habitable country, where, having inflicted every kind of injury upon the inhabitants, plundering and burning the temples, they came at length to the land which is now called Judæa, and founded a city and settled there. This city was named Hierosyla from

* ἄχρι ἂν ὅτι Big. Hafn.

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εἰς τὴν νῦν Ἰουδαίαν προσαγορευομένην, κτίσαντας δὲ πόλιν ἐνταῦθα κατοικεῖν. Τὸ δὲ ἄστυ τοῦτο Ἱερόσυλα* ἀπὸ τῆς ἐκείνων διαθεσέως ὠνομάσθαι· † ὕστερον δὲ αὐτοὺς ἐπικρατήσαντας, χρόνῳ διαλλάξαι τὴν ὀνομασίαν πρὸς τὸ μὴ ‡ ὀνειδίζεσθαι, καὶ τήν τε πόλιν Ἱεροσόλυμα, καὶ αὐτοὺς Ἱεροσολύμους προσαγορεύεσθαι.

their disposition. But in after times when they acquired strength, to obliterate the reproach, they changed its name and called the city Hierosolyma, and themselves Hierosolymites. —*Jos. contr. App.* 34.

OF THE EXODUS:

FROM POLEMO.

Καὶ Ἑλλήνων δέ τινες ἱστοροῦσι κατὰ τοὺς αὐτοὺς χρόνους γενέσθαι Μωσέα.

Πολέμων μὲν ἐν τῇ πρώτῃ τῶν Ἑλληνικῶν ἱστοριῶν λέγων Ἐπὶ τοῦ Ἄπιδος τοῦ Φορωνέως, μοῖρα τοῦ Αἰγυπτίων στρατοῦ ἐξέπεσεν Αἰγύπτου. οἱ ἐν τῇ Παλαιστίνῃ καλουμένῃ Συρίᾳ, οὐ πόρρω Ἀραβίας ᾤκησαν, αὐτοὶ δηλονότι οἱ μετὰ Μωσέως.

Some of the Greeks also relate that Moses flourished in those times.

Polemo in the first book of his Grecian histories says, that—"In the reign of Apis the son of Phoroneus a part of the Egyptian army deserted from Egypt and took up their habitation in that part of Syria which is called Palestine not far from Arabia:" these indeed were they who went out with Moses.—*Afric. cited Eus. Pr. Ev.* lib. 10.

* Quod. ἱερὰ σεσυλήκασι. Hud.—Ἱεροσόλυμα MSS.
† ὠνόμασται MSS. ‡ Vet. Int. Hud.—Gr. omitted μή.

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OF THE EXODUS:

FROM PTOLEMÆUS MENDESIUS.

Κατέσκαψε δὲ τὴν Αὔαριν Ἄμωσις κατὰ τὸν Ἀργεῖον γενόμενος Ἴναχον, ὡς ἐν τοῖς χρόνοις ἀνέγραψεν ὁ Μενδήσιος Πτολεμαῖος.

Amosis, who lived about the same time with Inachus the Argive overthrew the city Avaris; as Ptolemæus Mendesius has related in his chronicles.—*Clemens Strom. cited Eus. Pr. Ev.* lib. 10.

OF THE EXODUS OF THE JEWS:

FROM ARTABANUS.*

Τοὺς δὲ χρησαμένους παρὰ τῶν Αἰγυπτίων, πολλὰ μὲν ἐκπώματα, οὐκ ὀλίγον δὲ ἱματισμὸν, ἄλλην τε παμπληθῆ γάσαν, διαβάντας τοὺς κατὰ τὴν Ἀραβίαν ποταμοὺς καὶ διαβάντας ἱκανὸν τόπον, ἐπὶ τὴν ἔρυθραν τριταίους ἐλθεῖν θάλασσαν.

And they (the Jews) borrowed of the Egyptians many vessels and no small quantity of raiment, and every variety of treasure, and passed over the branches of the river towards Arabia, and upon the third day's march arrived at a convenient station upon the Red Sea.

Καὶ Μεμφιτας μὲν λέγειν

And the Memphites say that

* Artabanus, evidently an Alexandrian Jew, is said to have written about a century B. C. The fragments of his history which have been preserved follow the Scripture with some few variations and additions. I have inserted the above fragment on account of the Memphite and Heliopolitan traditions of the Exodus referred to in it. Its authenticity, however, is very much to be suspected.

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ἔμπειρον ὄντα τὸν Μώυσον τῆς χώρας, τὴν ἄμπωτιν τηρήσαντα, διὰ ξηρᾶς τῆς θαλάσσης τὸ πλῆθος παραιῶσαι.

Moÿses being well acquainted with that part of the country waited for the ebbing of the tide, and then made the whole multitude pass through the shallows of the sea.

Ἡλιουπολίτας δὲ λέγειν ἐπικαταδραμεῖν τὸν βασιλέα μετὰ πολλῆς δυνάμεως ἅμα καὶ τοῖς καθιερωμένοις ζώοις διὰ τὸ τὴν ὕπαρξιν τοὺς Ἰουδαίους τῶν Αἰγυπτίων χρησαμένους διακομίζειν. Τῷ δὲ Μώυσῃ θείαν φωνὴν γενέσθαι πατάξαι τὴν θάλασσαν τῇ ῥάβδῳ. τὸν δὲ Μώυσον ἀκούσαντα, ἐπιθίγειν τῇ ῥάβδῳ τοῦ ὕδατος, καὶ οὕτω τὸ μὲν νᾶμα διαστῆναι, τὴν δὲ δύναμιν διὰ ξηρᾶς ὁδοῦ πορευέσθαι. Συνεμβάντων δὲ τῶν Αἰγυπτίων καὶ διωκόντων, φησὶ πῦρ αὐτοῖς ἐκ τῶν ἔμπροσθεν ἐκλάμψαι, τὴν δὲ θάλασσαν πάλιν τὴν ὁδὸν ἐπικλύσαι. τοὺς δὲ Αἰγυπτίους ὑπότε τοῦ πυρὸς καὶ τῆς πλημμυρίδος πάντας διαφθαρῆναι.

But the Heliopolitans say that the king pursued them with great power, and took with him the sacred animals, in order to recover the substance which the Jews had borrowed of the Egyptians. But that a divine voice instructed Moÿses to strike the sea with his rod: and that when Moÿses heard this he touched the waters with the rod, whereupon the waves stood apart, and the host went through along a dry path. He * says moreover that when the Egyptians came up with them and followed after them, the fire flashed on them from before, and the sea again inundated the path, and that all the Egyptians perished either by the fire or by the return of the waters.

Τοὺς δὲ Ἰουδαίους διαφυγόντας τὸν κίνδυνον, τριάκοντα ἔτη ἐν τῇ ἐρήμῳ διατρίψαι, βρέχοντος αὐτοῖς τοῦ θεοῦ κρῖμνον, ὅμοιον ἐλύμῳ, χιόνι παραπλήσιον τὴν χρόαν. γεγο-

But the Jews escaped the danger and passed thirty years in the desert, where God rained upon them a kind of grain like that called Panic, whose color was like snow. He says also that Moÿses was ruddy with white

* Artabanus? Qy. Does not Eusebius here resume his extract from the narrative of Artabanus?

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νέναι δέ φησι τὸν Μώυσον, πυρράκῃ, πολιὸν, κομήτην, ἀξιωματικόν. ταῦτα δὲ πράξαι περὶ ἔτη ὄντα ὀγδοήκοντα ἐννέα.

hair and of a dignified deportment: and that when he did these things he was in the eighty-ninth year of his age.—*Eus. Pr. Ev.* lib. 10.

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THE FRAGMENTS

OF

THE TYRIAN ANNALS:

FROM

DIUS AND MENANDER.

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THE TYRIAN ANNALS:

FROM DIUS.*

OF HIRAM.

ΑΒΙΒΑΛΟΥ τελευτήσαντος, ὁ υἱὸς αὐτοῦ Εἴρωμος † ἐβασίλευσεν· οὗτος τὰ πρὸς ἀνατολὰς μέρη τῆς πόλεως ‡ προσέχωσεν. καὶ μεῖζον τὸ ἄστυ πεποίηκεν, § καὶ τοῦ Ὀλυμπίου Διὸς τὸ ἱερὸν καθ' ἑαυτὸ ὂν ἐν νήσῳ,|| χώσας τὸν μεταξὺ τόπον, συνῆψε τῇ πόλει, καὶ χρυσοῖς ἀναθήμασιν ἐκόσμησεν· ἀναβὰς δὲ εἰς τὸν Λίβανον ὑλοτόμησε πρὸς τὴν τῶν ναῶν κατασκευήν. Τὸν δὲ τυραννοῦντα Ἱεροσολύμων Σολομῶνα πέμψαι φασὶ πρὸς τὸν Εἴρωμον αἰνίγματα, καὶ παρ' αὐτου λαβεῖν ἀξιοῦν· ¶ τὸν δὲ μὴ δυνηθέντα διακρῖναι, τῷ λύ-

Upon the death of Abibalus his son Hiromus succeeded to the kingdom. He raised the eastern parts of the city, and enlarged the citadel; and joined to it the temple of Jupiter Olympius, which stood before upon an island, by filling up the intermediate space: and he adorned that temple with donations of gold: and he went up into Libanus to cut timber for the construction of the temples. And it is said that Solomon, who at that time reigned in Jerusalem, sent enigmas to Hiromus, and desired others in return, with a proposal that whichsoever of the two was unable to solve them, should forfeit money to the other. Hiromus

* Dion. Sync.
‡ Sync. omits τῆς πόλεως.
|| ἐν ἴσῳ Sync.
† Σίρωμος Sync.
§ ἐποίησε Sync.
¶ παρ' αὐτου τὴν λύσιν λαβεῖν El.

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σαντι χρήματα ἀποτίνειν. ὁμολογήσαντα δὲ τὸν Εἴρωμον, καὶ μὴ δυνήθεντα λύσαι τὰ αἰνίγματα, πολλὰ τῶν χρημάτων εἰς τὸ ἐπιζήμιον ἀναλῶσαι. εἶτα δὲ Ἀβδήμονόν* τινα Τύριον ἄνδρα τὰ προτέθεντα λύσαι καὶ αὐτὸν ἄλλα προβαλεῖν· ἃ μὴ λύσαντα τὸν Σολομῶνα, πολλὰ τῷ Εἰρώμῳ προσαποτίσαι χρήματα.

agreed to the proposal, but was unable to solve the enigmas, and paid treasures to a large amount as a forfeit to Solomon. And it is said that one Abdemonus, a Tyrian, solved the enigmas, and proposed others which Solomon was not able to unriddle, for which he repaid the fine to Hiromus. —*Joseph. contr. Ap.* lib. I. c. 17.— *Syncel. Chron.* 182.

OF THE KINGS AND JUDGES FROM NEBUCHADNEZZAR TO CYRUS.

Ἐπὶ Εἰθωβάλου τοῦ βασιλέως ἐπολιόρκησε Ναβουχοδονόσορος τὴν Τύρον ἐπ' ἔτη δεκατρία† μετὰ τοῦτον ἐβασίλευσε Βαὰλ ἔτη δέκα. μετὰ τοῦτον δικασταὶ κατεστάθησαν καὶ ἐδίκασαν· Ἐκνίβαλος Βασλάχου μῆνας δύο, Χέλβης Ἀβδαίου μῆνας δέκα, Ἄββαρος ἀρχιερεὺς μῆνας τρεῖς, Μύτγονος καὶ Γεράστρατος τοῦ Ἀβδηλέμου δικασταὶ ἔτη ἓξ, ὧν μεταξὺ ἐβασίλευσε Βαλάτορος ἐνιαυτὸν ἕνα· τούτου τελευτήσαντος, ἀποστείλαντες μετεπέμψαντο Μέρβαλον ἐκ τῆς

In the reign of Ithobalus, Nabuchodonosorus besieged Tyre for thirteen years. After him reigned Baal ten years. After him Judges were appointed who judged the people: Ecnibalus, the son of Baslachus, two months: Chelbes, the son of Abdæus, ten months: Abbarus, the high-priest, three months: Mytgonus and Gerastratus the son of Abdelemus, six years: after them Balatorus reigned one year as king: and upon his death the Tyrians sent to fetch Merbalus from Babylon: and he reigned four years: and when he died they sent for Hiromus, his bro-

* Ἀβδάμονον Go.

† Several editions omit from Ναβουχοδονόσορος.

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Βαβύλωνος, καὶ ἐβασίλευσεν ἔτη τέσσαρα. τούτου τελευτήσαντος, μετεπέμψαντο τὸν ἀδελφὸν αὐτοῦ Εἴρωμον, ὃς ἐβασίλευσεν ἔτη εἴκοσιν. ἐπὶ τούτου Κῦρος Περσῶν ἐδυνάστευσεν.

ther, who reigned twenty years. In his time Cyrus was king of Persia.

(Οὐκοῦν ὁ σύμπας χρόνος ἔτη πεντήκοντα τεσσάρα καὶ τρεῖς* μῆνες πρὸς αὐτοῖς. Ἑβδόμῳ μὲν γὰρ περὶ † τῆς Ναβουχοδονοσόρου βασιλείας ἤρξατο πολιορκεῖν Τύρον· τεσσαρεσκαιδεκάτῳ δ' ἔτει τῆς Εἰρώμου Κῦρος ὁ Πέρσης τὸ κράτος παρέλαβεν.)

(The whole time therefore amounts to fifty-four years and three months. For in the seventh year of his reign Nabuchodonosorus began the siege of Tyre: and in the fourteenth year of Hiromus Cyrus the Persian assumed the government of that kingdom.)—*Joseph. contr. Ap.* lib. I. c. 21.

* ἐξ Hafn. Big.

† ἐπὶ Hafn.—J. Cappel. reads ἑβδόμῳ μὲν γὰρ καὶ δεκάτῳ ἔτει, &c.

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THE TYRIAN ANNALS:

FROM MENANDER.

OF HIRAM.

ΤΕΛΕΥΤΗΣΑΝΤΟΣ δὲ Ἀβιβάλου, διεδέξατο τὴν βασιλείαν ὁ υἱὸς αὐτοῦ Εἴρωμος, ὃς βίωτας ἔτη πεντήκοντα τρία ἐβασίλευσεν ἔτη * τριάκοντα τέσσαρα. οὗτος ἔχωσε τὸν Εὐρύχωρον, τόν τε χρυσοῦν κίονα ἐν τοῖς τοῦ Διὸς ἀνέθηκεν· ἔτι † τε ὕλην ξύλων ἀπελθὼν ἔκοψεν, ἀπὸ τοῦ λεγομένου ὄρους Λιβάνου, κέδρινα ξύλα εἰς τὰς τῶν ἱερῶν στέγας. καθελών τε τὰ ἀρχαῖα ἱερὰ, καινοὺς ναοὺς ᾠκοδόμησε, τό τε τοῦ Ἡρακλέους, καὶ τὴς Ἀστάρτης τέμενος ἀνιέρευσεν, καὶ τὸ μὲν τοῦ Ἡρακλέους πρῶτον ἐποιήσατο ‡ ἐν τῷ Περιτίῳ μηνὶ, εἶτα τὸ τῆς Ἀστάρ-

After the death of Abibalus, Hiromus his son succeeded him in his kingdom, and reigned thirty-four years, having lived fifty-three. He laid out that part of the city which is called Eurychoron: and consecrated the golden column which is in the temple of Jupiter. And he went up into the forest on the mountain called Libanus, to fell cedars for the roofs of the temples: and having demolished the ancient temples, he rebuilt them, and consecrated the fanes of Hercules and Astarte: he constructed that of Hercules first, in the month Peritius; then that of Astarte, when he had overcome the Tityans who had refused to pay their tribute: and when he had subjected them he re-

* Hud. from Sync. and Ant.—from πεντήκοντα was before omitted.
† ἐπὶ Sync.—ἐπειτα Vulg.
‡ πρώτου τε τὴν ἔγερσιν τοῦ Ἡρακλέους ἐποιήσατο Al.

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της, ὁπότε Τιτυοῖς* ἐπεστράτευσεν, μὴ ἀποδίδουσι τοὺς φόρους. οὓς καὶ ὑποτάξας ἑαυτῷ πάλιν ἀνέστρεψεν.† ἐπὶ τούτου δὲ τὶς ἦν Ἀβδήμονος παῖς νεώτερος, ὃς‡ ἐνίκα τὰ προβλήματα, ἃ ἐπέτασσε Σολομὼν ὁ Ἱεροσολύμων βασιλεύς.

turned. In his time was a certain young man named Abdemonus, who used to solve the problems which were propounded to him by Solomon king of Jerusalem.—*Joseph. contr. Ap.* lib. I. c. 18.—*Joseph. Antiq. Jud.* lib. VIII. c. 5.

OF THE SUCCESSORS OF HIRAM.

Τελευτήσαντος Εἰρώμου διεδέξατο τὴν βασιλείαν Βαλεάζαρος§ ὁ υἱὸς, ὃς, βιώσας ἔτη τεσσαράκοντα τρία, ἐβασίλευσεν ἔτη ἑπτά. μετὰ τοῦτον Ἀβδάστρατος || ὁ αὐτοῦ υἱὸς, βιώσας ἔτη εἴκοσι ἐννέα, ἐβασίλευσεν ἔτη ἐννέα. τοῦτον οἱ τῆς τροφοῦ αὐτοῦ υἱοὶ τέσσαρες ἐπιβουλεύσαντες ἀπώλεσαν, ὧν ὁ πρεσβύτερος ἐβασίλευσεν ἔτη δεκαδύο. μεθ' οὓς Ἀσταρτος ὁ Δελαιαστάρτου,¶ ὃς, βιώσας ἔτη πεντήκοντα τέσσαρα, ἐβασίλευσεν ἔτη δώδεκα. μετὰ τοῦτον ὁ ἀδελφὸς αὐτοῦ Ἀσέρυμος,** βιώσας

Upon the death of Hiromus, Baleazarus his son succeeded to the kingdom; he lived forty-three years, and reigned seven: after him Abdastratus his son reigned nine years, having lived twenty-nine: against him the four sons of his nurse conspired, and slew him: of these the eldest reigned twelve years: after them Astartus, the son of Delæastartus, reigned twelve years, having lived fifty-four: after him his brother Aserumus reigned nine years, having lived fifty-four: he was slain by his brother Pheles, who governed the kingdom eight months, having lived fifty years: he was slain by the priest

* Τίτος El.—Lowth proposes Τυρίοις—Titicæos Vet. Int.—Ἰυκαίοις Ἠϋκαίοις MSS.—Ἠϋκαίοις Jos. in Ant.

† Sync. omits the eleven lines from καθελών τε.

‡ Sync. and Jos. in Ant. insert ἀεί.

§ Βαλβάζερος Sync.—Βααλβάζερος Dind.

|| Αὐδάσταρτος Syn.—Ἀβδάσταρτος Din.

¶ Ἐλεαστάρτου Sync.

** Ἀσθαρῦμος Din.

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ἔτη τέσσαρα καὶ πεντήκοντα, ἐβασίλευσεν ἔτη ἐννέα. οὗτος ἀπώλετο ὑπὸ τοῦ ἀδελφοῦ Φέλητος,* ὃς λαβὼν τὴν βασιλείαν ἦρξε μῆνας ὀκτώ, βιώσας ἔτη πεντήκοντα. τοῦτον ἄνειλεν Εἰθώβαλος† ὁ τῆς Ἀσταρτῆς ἱερεύς, ὅς, βασιλεύσας ἔτη τριάκοντα δύο, ἐβίωσεν ἔτη ἑξήκοντα ὀκτω. τοῦτον διεδέξατο Βαδέζωρος‡ υἱὸς, ὅς, βιώσας ἔτη τεσσαράκοντα πέντε, ἐβασίλευσεν ἔτη ἕξ. τούτου διάδοχος γέγονε Μάτγηνος§ ὁ υἱὸς, ὃς, βιώσας ἔτη τριάκοντα δύο, ἐβασίλευσεν ἔτη ἐννέα. τούτου διάδοχος γέγονε Φυγμαλίων,|| βιώσας δ' ἔτη πεντήκοντα ἕξ, ἐβασίλευσεν ἔτη τεσσαράκοντα ἑπτά. ἐν δὲ τῷ ἐπ' αὐτοῦ ἕβδόμῳ ἔτει ἡ ἀδελφὴ αὐτοῦ¶ φυγοῦσα, ἐν τῇ Λιβύῃ πόλιν ᾠκοδόμησε Καρχηδόνα.

of Astarte, Ithobalus, who reigned thirty-two years, having lived sixty-eight: and he was succeeded by Badezorus his son, who reigned six years, having lived forty-five: his successor was Matgenus his son, who reigned nine years, having lived thirty-two: and he was succeeded by Phygmalion who reigned forty-seven years, having lived fifty-six: in the seventh year of his reign his sister fled from him, and founded the city of Carthage in Libya.

(Συνάγεται δὴ πᾶς ὁ χρόνος ἀπὸ τῆς Εἰρώμου βασιλείας ἄχρι Καρχηδόνος κτίσεως, ἔτη ρνέ μῆνες η'.** Ἐπεὶ δὲ δωδεκάτῳ ἔτει τῆς Εἰρώμου βασιλείας ἐν Ἱεροσολύμοις ᾠκοδο-

(Whence it appears that the sum of the whole time from the reign of Hiromus to the foundation of Carthage is 155 years and 8 months. And since the temple in Jerusalem was built in the twelfth year of the reign of Hiro-

* Φέλλητος Sync. † Εἰθόβαλος Sync.
‡ Βαλέζωρος Din.—Βάλζερος Go.
§ Μέτινος Din.—Μήτηνος B.—Λετῆος Go.
|| Μυγδαλίων Φυσμανοῦν Sync.—Πυγμαλίων Go. m.—Φυσιμανοῦν Go.
¶ Sc. inserts Διδὼ. ** Hud. from Theoph. Ant.—κ' Vulg.

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μήθη ὁ ναὸς, γέγονεν οὖν * ἀπὸ τῆς οἰκοδομήσεως τοῦ ναοῦ ἄχρι Καρχηδόνος κτίσεως, ἔτη ἑκατὸν τεσσαράκοντα τρία † μῆνες ὀκτώ.)

mus, therefore from the building of the temple to the foundation of Carthage the time is a hundred and forty-three years and eight months.)—*Jos. cont. Ap.* lib. I. c. 18.—*Sync.* 183.

OF THE INVASION OF SALMANASAR.

Καὶ Ἐλουλαῖος ‡ ὄνομα ἐβασίλευσεν ἔτη τριάκοντα ἕξ. οὗτος, ἀποστάντων Κιτταίων, § ἀνάπλευσας, προσηγάγετο αὐτοὺς πάλιν. ἐπὶ τούτους πεμψὰς (Σαλμάνασαρ) ὁ τῶν Ἀσσυρίων βασιλεὺς, ἐπῆλθε Φοινίκην πολεμῶν ἅπασαν. ὅς τις σπεισάμενος εἰρήνην, μετὰ πάντων ἀνεχώρησεν ὀπίσω. ἀπέστη τε Τυρίων Σιδὼν καὶ Ἀκὴ || καὶ ἡ Πάλαι Τύρος, ¶ καὶ πολλαὶ ἄλλαι πόλεις, αἱ τῷ τῶν Ἀσσυρίων ἑαυτὰς βασιλεῖ παρέδοσαν. διὰ Τυρίων ** οὐχ ὑποταγέντων πάλιν ὁ βασιλεὺς ἐπ' αὐτοὺς ὑπέστραψε, Φοινίκων συμπληρωσάντων †† αὐτῷ ναῦς ἑξήκοντα, ‡‡ καὶ ἐπικώπους ὀκτακοσίους. αἷς §§ ἐπιπλεύσαντες οἱ Τύριοι ναυσὶ

Elulæus reigned thirty-six years: and he fitted out a fleet against the Cittæans § who had revolted, and reduced them to obedience. But Salmanasar, the king of the Assyrians, sent them assistance, and overran Phœnicia: and when he had made peace with the Phœnicians he returned with all his forces. And Sidon, and Ace (Acre), and Palætyrus, and many other cities revolted from the Tyrians, and put themselves under the protection of the king of Assyria. But as the Tyrians still refused to submit, the king made another expedition against them: and the Phœnicians furnished him with sixty ships and eight hundred rowers: and the Tyrians attacked him with twelve ships, and dispersed the hostile fleet, and took prisoners to the amount of

* Hafn. omits.
† ἔτη φλγ' Theoph. Ant.—ρμγ' Sync.
‡ Ἐλιλαῖος Fr.
§ Cyprios Sc.—Usher proposes Γιτταίων.
|| Some have Ἄρκη.
¶ Periz. thinks it should be Βηρυτὸς.
** Big. Samb. and Vat. insert αὐτῷ.
†† Epiphanius reads it Phœnicibus exhibentibus.
‡‡ 70. Epiph.
§§ οἷς Epiph.

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δεκαδύο, τῶν ναῶν τῶν ἀντιπάλων διασπαρεισῶν, λαμβάνουσιν αἰχμαλώτους ἄνδρας εἰς πεντακοσίους. ἐπετάδη δὴ παντῶν ἐν Τυρῷ τιμὴ διὰ ταῦτα. ἀναζεύξας δ' ὁ τῶν Ἀσσυρίων βασιλεὺς κατάστησε φύλακας ἐπὶ τοῦ ποταμοῦ καὶ τῶν ὑδραγωγίων, οἳ διακωλύσουσι Τυρίους ἀρυσάσθαι.† καὶ τοῦτο ἔτεσι πέντε γενόμενον, ἐκαρτέρησαν πίνοντες ἐκ φρεάτων ὀρυκτῶν.

five hundred men: upon which account the Tyrians were held in great respect.* But the king of Assyria stationed guards upon the river and aqueducts, to prevent the Tyrians from drawing water: and this continued five years, during all which time they were obliged to drink from the wells they dug.—*Joseph. Antiq. Jud.* lib. IX. c. 14.

* Ἄρδεσθαι Vat.—ἀρύεσθαι Fr.

† Aucta hinc apud Tyrios rerum omnium pretia. Grot.

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CARTHAGINIAN FRAGMENTS:

FROM

HANNO AND HIEMPSAL.

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THE PERIPLUS OF HANNO.

ΑΝΝΩΝΟΣ

ΚΑΡΧΗΔΟΝΙΩΝ ΒΑΣΙΛΕΩΣ

ΠΕΡΙΠΛΟΥΣ,

ΤΩΝ ὑπὲρ τὰς Ἡρακλέους στήλας Λιβυκῶν τῆς γῆς μερῶν, ὃν καὶ ἀνέθηκεν ἐν τῷ τοῦ Κρονοῦ* τεμένει, δηλοῦντα τάδε.

Ἔδοξεν Καρχηδονίοις, Ἄννωνα πλεῖν ἔξω στηλῶν Ἡρακλείων, καὶ πόλεις κτίζειν Λιβυφοινίκων. καὶ ἔπλευσεν, πεντηκοντόρους ἑξήκοντα ἄγων, καὶ πλῆθος ἀνδρῶν καὶ γυναικῶν, εἰς ἀριθμὸν μυριάδων τριῶν, καὶ σῖτά, καὶ τὴν ἄλλην παρασκευήν.

Ὡς δ' ἀναχθέντες, τὰς στήλας παρημείψαμεν, καὶ ἔξω πλοῦν δυοῖν ἡμερῶν ἐπλεύσαμεν, ἐκτίσαμεν πρώτην πό-

THE VOYAGE

OF HANNO, COMMANDER OF THE CARTHAGINIANS,

ROUND the parts of Libya which lie beyond the Pillars of Hercules, which he deposited in the temple of Saturn.

It was decreed by the Carthaginians that Hanno should undertake a voyage beyond the Pillars of Hercules, and found Libyphœnician cities. He sailed accordingly with sixty ships of fifty oars each, and a body of men and women to the number of thirty thousand, and provisions and other necessaries.

When we had passed the Pillars on our voyage, and had sailed beyond them for two days, we founded the first city, which we named Thymia-

* Junonis Plin. Solinus.

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λιν, ἥντινα ὠνομάσαμεν Θυμιατήριον·* πεδίον δ' αὐτῇ μέγα ὑπῆν· κἄπειτα πρὸς ἑσπέραν ἀναχθέντες, ἐπὶ Σολόεντα Λιβυκὸν ἀκρωτήριον, λάσιον δένδρεσι συνήλθομεν, ἔνθα Ποσειδῶνος ἱερὸν ἱδρυσάμενοι, πάλιν ἐπέβημεν πρὸς ἥλιον ἀνίσχοντα ἡμέρας ἥμισυ, ἄχρι ἐκομίσθημεν εἰς λίμνην οὐ πόρρω τῆς θαλάττης κειμένην, καλάμου μεστὴν πολλοῦ καὶ μεγάλου. ἐνῆσαν δὲ καὶ ἐλέφαντες, καὶ πᾶλλα θηρία νεμόμενα πάμπολλα.

terium. Below it lay an extensive plain. Proceeding thence towards the west, we came to Soloeis, a promontory of Libya, a place thickly covered with trees, where we erected a temple to Neptune; and again proceeded for the space of half a day towards the east, until we arrived at a lake lying not far from the sea, and filled with abundance of large reeds. Here elephants, and a great number of other wild beasts, were feeding.

Τὴν τε λίμνην παραλλάξαντες ὅσον ἡμέρας πλοῦν, κατῳκήσαμεν† πόλεις πρὸς τῇ θαλάττῃ καλουμένας, Καρικόν τε τεῖχος, καὶ Γύττην, καὶ Ακραν, καὶ Μέλιτταν, καὶ Ἄραμβυν. κἀκεῖθεν δ' ἀναχθέντες, ἤλθομεν ἐπί μέγαν ποταμὸν Λίξον, ἀπὸ τῆς Λιβύης ῥέοντα. παρὰ δ' αὐτὸν, Νομάδες ἄνθρωποι Λιξῖται. βοσκήματ' ἔνεμον, παρ' οἷς ἐμείναμεν ἄχρι τινὸς, φίλοι γενόμενοι. Τούτων δὲ καθ' ὑπερθεν, Αἰθίοπες ᾤκουν ἄξενοι, γῆν νεμόμενοι θηριώδη διειλημμένην ὄρεσι μεγάλοις, ἐξ ὧν ῥεῖν φασὶ

Having passed the lake about a day's sail, we founded cities near the sea, called Cariconticos, and Gytte, and Acra, and Melitta, and Arambys. Thence we came to the great river Lixus, which flows from Libya. On its banks the Lixitæ, a shepherd tribe, were feeding flocks, amongst whom we continued some time on friendly terms. Beyond the Lixitæ dwelt the inhospitable Ethiopians, who pasture a wild country intersected by large mountains, from which they say the river Lixus flows. In the neighbourhood of the mountains lived the Troglodytæ, men of various appearances, whom the Lixitæ de-

* Θυμιατηρία St.—Θυμιατηριὰς Scyl.
† Gem. proposes κατῳκίσαμεν.

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τὸν Λίξον. περὶ δὲ τὰ ὄρη, κατοικεῖν ἀνθρώπους ἀλλοιομόρφους Τρωγλοδύτας· οὓς ταχυτέρους ἵππων ἐν δρόμοις ἔφραζον οἱ Λιξῖται.

scribed as swifter in running than horses.

Λαβόντες δὲ παρ' αὐτῶν ἑρμηνέας παρεπλέομεν τὴν ἐρημὴν πρὸς μεσημβρίαν, δύο ἡμέρας. ἐκεῖθεν δὲ πάλιν πρὸς ἥλιον ἀνίσχοντα, ἡμέρας δρόμον. ἔνθα εὕρομεν ἐν μυχῷ τινος κόλπου, νῆσον μικρὰν, κύκλον ἔχουσαν σταδίων πέντε· ἣν κατῳκήσαμεν,* Κέρνην ὀνομάσαντες. ἐτεκμαιρόμεθα δ' αὐτὴν ἐκ τοῦ περίπλου, κατ' εὐθὺ κεῖσθαι Καρχηδόνος. ἄφκει γὰρ ὁ πλοῦς, ἔκ τε Καρχηδόνος, ἐπὶ στήλας, κἀκεῖθεν ἐπὶ Κέρνην.

Having procured interpreters from them we coasted along a desert country towards the south two days. Thence we proceeded towards the east the course of a day. Here we found in a recess of a certain bay a small island, containing a circle of five stadia, where we settled a colony, and called it Cerne. We judged from our voyage that this place lay in a direct line with Carthage; for the length of our voyage from Carthage to the Pillars, was equal to that from the Pillars to Cerne.

Τοὐντεῦθεν εἰς λίμνην ἀφικόμεθα, διά τινος ποταμοῦ μεγάλου διαπλεύσαντες, Χρέτης. εἶχεν δὲ νήσους ἡ λίμνη τρεῖς, μείζους τῆς Κέρνης. ἀφ' ὧν ἡμερήσιον πλοῦν κατανύσαντες, εἰς τὴν μυχὸν τῆς λίμνης ἤλθομεν. ὑπὲρ ἣν ὄρη μέγιστα ὑπερέτεινεν, μετὰ† ἀνθρώπων ἀγρίων, δέρματα θηρεια ἐνημμένων, οἳ πέτροις βάλλοντες ἀπήραξαν ἡμᾶς, κωλύοντες ἐκβῆναι. ἐκεῖθεν πλέοντες, εἰς ἕτερον ἤλθομεν ποταμὸν μέγαν

We then came to a lake which we reached by sailing up a large river called Chretes. This lake had three islands, larger than Cerne; from which proceeding a day's sail, we came to the extremity of the lake, that was overhung by large mountains, inhabited by savage men, clothed in skins of wild beasts, who drove us away by throwing stones, and hindered us from landing. Sailing thence we came to another river, that was large and broad, and full of crocodiles, and river horses; whence

* κατῳκίσαμεν Gesn. † μεστὰ Gesn.

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καὶ πλατὺν, γέμοντα κροκοδείλων καὶ ἵππων ποταμίων. ὅθεν δὴ πάλιν ἀποτρέψαντες, εἰς Κέρνην ἐπανήλθομεν.

Ἐκεῖθεν δὲ ἐπὶ μεσημβρίας ἐπλεύσαμεν δώδεκα ἡμέρας, τὴν γῆν παραλεγόμενοι. ἣν πᾶσαν κατῴκουν Αἰθίοπες, φεύγοντες ἡμᾶς, καὶ οὐχ ὑπομένοντες· ἀσύνετα δ' ἐφθέγγοντο, καὶ τοῖς μεθ' ἡμῶν Λιξίταις. τῇ δ' οὖν τελευταίᾳ ἡμέρᾳ, προσωρμίσθημεν ὄρεσι μεγάλοις δασέσιν. ἦν δὲ τὰ τῶν δένδρων ξύλα εὐώδη τε καὶ ποικίλα. περιπλεύσαντες δὲ ταῦτα ἡμέρας δύο, γινόμεθα ἐν θαλάττης χάσματι ἀμετρήτῳ, ἧς ἐπὶ θάτερα πρὸς τῇ γῇ, πεδίον ἦν, ὅθεν νυκτὸς ἀφεωρῶμεν, πῦρ ἀναφερόμενον πανταχόθεν κατ' ἀποστάσεις, τὸ μὲν πλέον, τὸ δ' ἔλαττον.

Ὑδρευσάμενοι δ' ἐκεῖθεν, ἐπλέομεν εἰς τοὔμπροσθεν ἡμέρας πέντε παρὰ γῆν, ἄχρι ἤλθομεν εἰς μέγαν κόλπον, ὃν ἔφασαν οἱ ἑρμηνέες καλεῖσθαι, Ἑσπέρου Κέρας. ἐν δὲ τούτῳ, νῆσος ἦν μεγάλη, καὶ ἐν τῇ νήσῳ, λίμνη θαλασσώδης, ἐν δὲ ταύτῃ νῆσος ἑτέρα, εἰς ἣν ἀποβάντες, ἡμέρας μὲν, οὐδὲν ἀφεωρῶμεν, ὅτι μὴ ὕλην· νυκτὸς δὲ, πυρά τε πολλὰ καιόμενα, καὶ φωνὴν αὐλῶν ἠκούομεν,

returning back we came again to Cerne.

Thence we sailed towards the south twelve days, coasting the shore, the whole of which is inhabited by Ethiopians, who would not wait our approach but fled from us. Their language was not intelligible even to the Lixitæ, who were with us. Towards the last day we approached some large mountains covered with trees, the wood of which was sweet-scented and variegated. Having sailed by these mountains for two days we came to an immense opening of the sea; on each side of which towards the continent, was a plain; from which we saw by night fire arising at intervals in all directions, either more or less.

Having taken in water there, we sailed forwards five days near the land, until we came to a large bay which our interpreters informed us was called the Western Horn. In this was a large island, and in the island a salt-water lake, and in this another island, where, when we had landed, we could discover nothing in the day-time except trees; but in the night we saw many fires burning, and heard the sound of pipes, cymbals, drums, and confused shouts. We

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κυμβάλων τε καὶ τυμπάνων πάταγον, καὶ κρανγὴν μυρίαν. φόβος οὖν ἔλαβεν ἡμᾶς, καὶ οἱ μάντεις ἐκέλευον ἐκλείπειν τὴν νῆσον. ταχὺ δ' ἐκπλεύσαντες, παρημειβόμεθα χώραν διάπυρον θυμιαμάτων· μεστοὶ δ' ἀπ' αὐτῆς πυρώδεις ῥύακες, ἐνέβαλλον εἰς τὴν θάλατταν. ἡ γῆ δ' ὑπὸ θέρμης, ἄβατος ἦν. ταχὺ οὖν κἀκεῖθεν φοβηθέντες ἀπεπλεύσαμεν· τέτταρας δ' ἡμέρας φερόμενοι, νυκτὸς τὴν γῆν ἀφεωρῶμεν, φλογὸς μεστήν. ἐν μέσῳ δ' ἦν ἠλιβατόν τι πῦρ, τῶν ἄλλων μεῖζον, ἁπτόμενον ὡς ἐδόκει τῶν ἄστρων· οὗτος δ' ἡμέρας ὄρος ἐφαίνετο μέγιστον, θεῶν ὄχημα καλούμενον. τριταῖοι δ' ἐκεῖθεν, πυρώδεις ῥύακας παραπλεύσαντες, ἀφικόμεθα εἰς κόλπον, Νότου Κέρας λεγόμενον. ἐν δὲ τῷ μυχῷ, νῆσος ἦν, ἑαυτῇ τῇ πρώτῃ, λίμνην ἔχουσα· καὶ ἐν ταύτῃ, νῆσος ἦν ἑτέρα, μεστὴ ἀνθρώπων ἀγρίων. πολὺ δὲ πλείους ἦσαν γυναῖκες, δασείαι τοῖς σώμασιν· ἃς οἱ ἑρμηνέες ἐκάλουν Γορίλλας· διώκοντες δὲ, ἄνδρας μὲν, συλλαβεῖν οὐκ ἠδυνήθημεν· ἀλλὰ πάντες μὲν ἔξέφυγον, κρημνοβάται ὄντες, καὶ τοῖς μετρίοις† ἀμυνόμενοι.

were then afraid, and our diviners ordered us to abandon the island. Sailing quickly away thence, we passed a country burning with fires and perfumes; and streams of fire supplied from it fell into the sea. The country* was impassable on account of the heat. We sailed quickly thence, being much terrified; and passing on for four days, we discovered at night a country full of fire. In the middle was a lofty fire, larger than the rest, which seemed to touch the stars. When day came we discovered it to be a large hill called the Chariot of the Gods. On the third day after our departure thence, having sailed by those streams of fire we arrived at a bay called the Southern Horn; at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, the greater part of whom were women, whose bodies were hairy, and whom our interpreters called Gorillæ. Though we pursued the men we could not seize any of them; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were however taken; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them,

* Qy. the earth.

† πέτροις Gesn.

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γυναῖκας δὲ τρεῖς, αἱ δάκνουσαί τε καὶ σπαράττουσαι τοὺς ἄγοντας οὐκ ἤθελον ἕπεσθαι. ἀποκτείναντες μέντοι αὐτὰς, ἐξεδείραμεν, καὶ τὰς δορὰς ἐκομίσαμεν εἰς Καρχηδόνα. οὐ γὰρ ἔτι ἐπλεύσαμεν πρόσωτέρω, τῶν σίτων ἡμᾶς ἐπιλιπόντων.

and brought their skins with us to Carthage. We did not sail further on, our provisions failing us.

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HIEMPSAL:

FROM SALLUST.

OF THE AFRICAN SETTLEMENTS.

Sed qui mortales initio Africam habuerint, quique posteà accesserint, aut quo modo inter se permixti sint, quamquàm ab eâ famâ, quæ plerosque obtinet, diversum est; tamen, ut ex libris Punicis, qui regis Hiempsalis dicebantur, interpretatum nobis est: utìque rem sese habere, cultores ejus terræ putant, quam paucissimis dicam. Cæterùm fides ejus rei penes auctores erit.

Africam initio habuêre Gætuli, et Libyes, asperi, incultique, quîs cibus erat caro et ferina, atque humi pabulum, uti pecoribus.

But what race of men first had possession of Africa, and who afterwards arrived, and in what manner they have become blended with each other; though the following differs from the report which is commonly current, yet I will give it as it was interpreted to me from the Punic books, which are called the books of King Hiempsal, and will explain in as few words as possible the opinion of the inhabitants of the land itself relative to the matter in question. But its authenticity must rest upon the credit of its authors.

The aboriginal possessors of Africa were the Gætulians and Libyans, a rough unpolished race, whose food was flesh and venison, and the pasturage of the ground like cattle. They

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Hi neque moribus, neque lege, aut imperio cujusquam regebantur; vagi, palantes, quas nox coëgerat, sedes habebant.

Sed postquam in Hispaniâ Hercules, sicut Afri putant, interiît, exercitus ejus compositus ex gentibus variis, amisso duce, ac passim multis sibi quisque imperium petentibus, brevì dilabitur. Ex eo numero Medi, Persæ, et Armenii, navibus in Africam transvecti, proximos nostro mari locos occupavêre. Sed Persæ intrà Oceanum magìs: hique alveos navium inversos pro tuguriis habuêre: quia neque materia in agris, neque ab Hispanis emundi, aut mutandi copia erat. Mare magnum, et ignara lingua commercia prohibebant. Hi paulatìm, per connubia, Gætulos secum miscuêre; et quia sæpè tentantes agros, alia, deinde alia loca petiverant, semet ipsi Numidas appellavêre. Cæterùm adhuc ædificia Numidarum agrestium,

were neither restrained by morals, nor law, nor any man's government; wanderers and houseless, taking up their abode wherever they might chance to be, when night came upon them.

But when Hercules perished in Spain, according to the opinion of the Africans, his army, composed of various nations, upon the loss of its leader, and from the factious attempts of many to assume the command was quickly dispersed. From its ranks the Medes, Persians, and Armenians, having passed over by shipping into Africa, occupied the parts bordering upon our sea. The Persians settled towards the Atlantic Ocean; and formed cottages of the inverted hulls of their vessels; for they could neither obtain the requisite materials in the fields, nor had the means of buying them or trafficing for them with the Spaniards: inasmuch as the magnitude of the sea, and ignorance of each others language, prevented all intercourse between them. Within a short time, by marriages, they blended themselves with the Gætulians, and because they frequently changed their situations, and passed from one place to another, they assumed the name of Numidians. And to this day the buildings of the wild Numidians, which they call Mapalia, are of an oblong form, with roofs in-

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quæ mapalia illi vocant, oblonga, incurvis lateribus tecta, quasi navium carinæ sunt.

Medis autem, et Armeniis accessêre Libyes. Nam hi propiùs mare Africum agitabant: (Gætuli sub sole magis, haud procul ab ardoribus:) hique maturè oppida habuêre. Nam, freto divisi ab Hispaniâ, mutare res inter se instituerant. Nomen eorum paulatim Libyes corrupêre, barbarâ linguâ Mauros pro Medis appellantes. Sed res Persarum brevi adolevit; ac posteà Numidæ nomine, propter multitudinem, à parentibus digressi, possedêre ea loca, quæ proxima Carthaginem Numidia appellatur. Deinde, utrique alteris freti, finitimos armis, aut metu sub imperium suum coëgêre; nomen gloriamque sibi addidêre: magis hi, qui ad nostrum mare processerant, quia Libyes, quàm Gætuli, minùs bellicosi: denique Africæ pars inferior pleraque ab Numi-

curvated in the sides like the holds of ships.

The country occupied by the Medes and Armenians bordered upon that of the Libyans, for they occupied the parts nearer to the African sea, whilst the Gætulians were more towards the sun, not far from the torrid zone: and they quickly built cities; for, separated from Spain only by the straits, they established a mutual commerce. Their name was presently corrupted by the Libyans, who in their barbarous language called them Mauri (Moors) instead of Medes. The affairs of the Persians in a short time became prosperous, and a colony under the name of Numidians left their original settlements on account of their numbers, and took possession of that part of the country which is next to Carthage and now called Numidia. Moreover, by mutual assistance, they subjected their neighbours to their dominion either by the force or terror of their arms, acquiring great renown and glory; those more particularly which border upon our seas, inasmuch as the Libyans are less warlike than the Gætulians, till at length chief of the lower part of Africa was possessed by the Numidians, and all the con-

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dis possessa est: victi omnes in gentem nomenque imperantium concessere.

quered merged in the name and nation of the conquerors.

Posteà Phœnices, alii multitudinis domi minuendæ gratiâ, pars imperii cupidine solicitatâ plebe, et aliis novarum rerum avidis, Hipponem, Adrimetum, Leptim, aliasque urbes in orâ maritimâ condidêre: eæque brevì multùm auctæ, pars originibus suis præsidio, aliæque decori fuêre.

The Phœnicians afterwards sent forth colonies, some in order to dispose of the superfluous multitude at home, others from the ambition of extending their empire at the solicitations of the people and those who were desirous of innovation, and founded the cities of Hippo, Adrimetus, Leptis, and others upon the sea coast, which in a short time were raised to consequence, partly for defence to their parent states, and partly for their honor.—*Bell. Jug.*

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INDIAN FRAGMENTS:

FROM

MEGASTHENES.

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MEGASTHENES.

OF THE INVASIONS OF INDIA.

ΣΥΝΑΠΟΦΑΙΝΕΤΑΙ δέ πως καὶ Μεγασθένης τῷ λογῷ τούτῳ, κελεύων ἀπιστεῖν ταῖς ἀρχαίαις περὶ Ἰνδῶν ἱστορίαις.

Οὔτε γὰρ παρ' Ἰνδῶν ἔξω σταλῆναί ποτε στρατιὰν, οὔτ' ἐπελθεῖν ἔξωθεν καὶ κρατῆσαι, πλὴν τῆς μεθ' Ἡρακλέους καὶ Διονύσου, καὶ τῆς νῦν μετὰ Μακεδόνων. Καί τοι Σέσωστριν μὲν τὸν Αἰγύπτιον καὶ Τεάρκωνα τὸν Αἰθίοπα ἕως Εὐρώπης προελθεῖν. Ναυοκοδρόσορον δὲ τὸν παρὰ Χαλδαίοις εὐδοκιμήσαντα Ἡρακλέους μᾶλλον, καὶ ἕως Στηλῶν ἐλάσαι· μέχρι μὲν δὴ δεῦρο καὶ Τεάκρωνα ἀφικέσθαι· ἐκεῖνον δὲ καὶ ἐκ τῆς Ἰβηρίας εἰς τὴν Θράκην, καὶ τὸν Πόντον ἀγαγεῖν τὴν στρατιάν. Ἰδάνθυρσον δὲ τὸν Σκύθην ἐπιδραμεῖν τῆς Ἀσίας μέχρι Αἰγύπτου. Τῆς δὲ Ἰνδικῆς

MEGASTHENES also appears to be of this opinion, informing us that no reliance can be placed upon the ancient histories of the Indians.

For, says he, there never was an army sent forth by the Indians, nor did ever a foreign army invade and conquer that country except the expeditions of Hercules and Dionysus, and this of the Macedonians. Yet Sesostris the Egyptian, and Tearcon the Ethiopian, extended their conquests as far as Europe. But Navocodrosorus, the most renowned among the Chaldæans, exceeded Hercules, and carried his arms as far as the Pillars: to which also it is said Tearcon arrived. But Navocodrosorus led his army from Spain to Thrace and Pontus. Idanthursus, the Scythian, also, overran all Asia as far as Egypt. But none of all these ever invaded India. Semiramis died before she commenced

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μηδένα τούτων ἅψασθαι. Καὶ Σεμίραμιν δ' ἀποθανεῖν πρὸ τῆς ἐπιχειρήσεως. Πέρσας δὲ μισθοφόρους μὲν ἐκ τῆς Ἰνδικῆς μεταπέμψασθαι Ὑδρακας· ἐκεῖ δὲ μὴ στρατεῦσαι, ἀλλ' ἐγγὺς ἐλθεῖν μόνον, ἡνίκα Κύρος ἤλαυνεν ἐπὶ Μασσαγέτας. Καὶ τὰ περὶ Ἡρακλέους δὲ, καὶ Διονύσου, Μεγασθένης μὲν μετ' ὀλίγων πιστὰ ἡγεῖται· τῶν δὲ ἄλλων οἱ πλείους, ὧν ἐστὶ καὶ Ἐρατοσθένης, ἄπιστα καὶ μυθώδη, καθάπερ καὶ τὰ παρὰ τοῖς Ἕλλησιν.

the undertaking. But the Persians sent the Hydracæ to collect a tribute from India: but they never entered the country in a hostile manner, but only approached it, when Cyrus led his expedition against the Massagetæ. Megasthenes, however, with some few others, gives credit to the narratives of the exploits of Hercules and Dionysus: but all other historians, among whom may be reckoned Eratosthenes, set them down as incredible and fabulous, and of the same stamp with the achievements of the heroes among the Greeks.—*Strabo*, lib. xv. 686.

OF THE CASTES OF INDIA.*

Φησὶ δὴ (ὁ Μεγασθένης) τὸ τῶν Ἰνδῶν πλῆθος εἰς ἑπτὰ μέρη διῃρῆσθαι· καὶ τοὺς πρώτους † μὲν τοὺς φιλοσόφους εἶναι κατὰ τιμὴν, ἐλαχίστους δὲ κατ' ἀριθμόν· χρῆσθαι δ' αὐτοῖς ἰδίᾳ μὲν ἑκάστῳ τοὺς θύοντας, ἢ τοὺς ἐναγίζοντας· κοινῇ δὲ τοὺς βασιλέας κατὰ τὴν μεγάλην λεγομένην σύνοδον, καθ' ἣν τοῦ νέου ἔτους ἅπαντες οἱ φιλόσοφοι τῷ βασιλεῖ συνελθόντες ἐπὶ

Megasthenes says—That the whole population of India is divided into seven castes: among which that of the Philosophers is held in estimation as the first, notwithstanding their number is the smallest. The people when they sacrifice and prepare the feasts of the dead in private, each makes use of the services of one of them: but the kings publicly gather them together in an assembly which is called the great synod: at which in the commencement of each new year

* Arrianus also gives this fragment in his Indian History, but not so fully as Strabo.

† πρῶτον Vulg.

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θύρας, ὅτι ἂν ἕκαστος αὐτῶν συντάξῃ τῶν χρησίμων, ἢ τηρήσῃ πρὸς εὑετηρίαν καρπῶν τε καὶ περὶ ζώων, καὶ πολιτείας,* προσφέρει τοῦτο εἰς τὸ μέσον· ὃς δ' ἂν τρὶς ἐψευσμένος ἁλῷ, νόμος ἐστὶ σιγᾷν διὰ βίου· τὸν δὲ κατορθώσαντα ἄφορον καὶ ἀτελῆ κρίνουσι.

all the philosophers assemble at the gate (court) of the king; that whatever each of them may have collected which may be of service, or may have observed relative to the increase of the fruits and animals and of the state, he may produce it in public. And it is a law, that if any among them be three times convicted of falsehood he shall be doomed to silence during life: but the upright they release from tax and tribute.

Δεύτερον δὲ μέρος εἶναι τὸ τῶν γεωργῶν, οἳ πλεῖστοί τέ εἰσι, καὶ ἐπιεικέστατοι, οἳ ἐν ἀστρατείᾳ καὶ ἀδείᾳ τοῦ ἐργάζεσθαι, πόλει μὴ προσίοντες, μηδ' ἄλλῃ χρείᾳ, μηδ' ὀχλήσει κοινῇ· πολλάκις γοῦν ἐν τῷ αὐτῷ χρόνῳ καὶ τόπῳ, τοῖς μὲν παρατετάχθαι συμβαίνει, καὶ διακινδυνεύειν πρὸς τοὺς πολεμίους· οἳ δὲ ἀροῦσιν ἢ † σκάπτουσιν ἀκινδύνως, προμάχους ἔχοντες ἐκείνους. Ἔστι δὲ ἡ χώρα βασιλικὴ πᾶσα· μισθοῦ δ' αὐτὴν ἐπὶ τετάρταις ἐργάζονται τῶν καρπῶν.

The second division is the caste of the Agriculturists who are the most numerous and worthy. They pursue their occupation free from military duties and fear; neither concerning themselves with civil nor public nor any other business; and it often happens that, at the same time and place, the military class is arrayed and engaged with an enemy, whilst the agricultural, depending upon the other for protection, plough and dig without any kind of danger. And since the land is all held of the king, they cultivate upon hire, paying a rent of one fourth of the produce.

Τρίτον τὸ τῶν ποιμένων καὶ θηρευτῶν, οἷς μόνοις ἔξεστι θηρεύειν καὶ θρέμματοτρεφεῖν, ὠνιά τε παρέχειν, καὶ μισθοῦ ζεύγη. Ἀντὶ δὲ τοῦ τὴν γῆν ἐλευθεροῦν θηρίων, καὶ τῶν

The third caste is that of the Shepherds and Hunters, whose sole occupation is hunting, grazing, and selling cattle, for which they give a premium and stipend: for clearing the land also of wild beasts and birds which

* Casaub. proposes τε καὶ ζώων, καὶ περὶ &c.

† ὀροῦσι καὶ Al.

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σπερμολόγων ὀρνέων, μετροῦνται παρὰ τοῦ βασιλέως σῖτον, πλάνητα καὶ σκηνίτην νεμόμενοι βίον.*

destroy the grain, they are entitled to a portion of corn from the king, and lead a wandering life, living in tents.*

Μετὰ γὰρ τοὺς θηρευτὰς, καὶ τοὺς ποιμένας, τέταρτόν φησιν εἶναι μέρος τοὺς ἐργαζομένους τὰς τέχνας, καὶ τοὺς καπηλικούς· καὶ οἷς ἀπὸ τοῦ σώματος ἡ ἐργασία· ὧν οἱ μὲν φόρον† τελοῦσι, καὶ λειτουργίας παρέχονται τακτάς. Τοῖς δ' ὁπλοποιοῖς καὶ ναυπηγοῖς μισθοὶ, καὶ τροφαὶ παρὰ βασιλέως ἔκκεινται, μόνῳ γὰρ ἐργάζονται. Παρέχει δὲ τὰ μὲν ὅπλα τοῖς στρατιώταις ὁ στρατοφύλαξ, τὰς δὲ ναῦς μισθοῦ τοῖς πλέουσιν ὁ ναύαρχος, καὶ τοῖς ἐμπόροις.

After the Hunters and Shepherds, the fourth race is that of the Artizans and Innholders and bodily Labourers of all kinds: of whom some bring tribute, or instead of it, perform stated service on the public works. But the manufacturers of arms and builders of ships are entitled to pay and sustenance from the king: for they work only for him. The keeper of the military stores gives the arms out to the soldiers, and the governor of the ships lets them out for hire to the sailors and merchants.

Πέμπτον ἐστὶ τὸ τῶν πολεμιστῶν· οἷς τὸν ἄλλον χρόνον ἐν σχολῇ, καὶ τόποις ὁ βίος ἐστὶν ἐκ τοῦ βασιλικοῦ διαιτωμένοις, ὡς τε τὰς ἐξόδους, ὅταν ἂν χρεία, ταχέας ποιεῖσθαι, πλὴν τῶν σωμάτων μηδὲν ἄλλο κομίζοντας παρ' ἑαυτῶν.

The fifth caste is the Military; who, when disengaged, spend the rest of their time at ease in stations properly provided by the king; in order that whenever occasion shall require they may be ready to march forth directly, carrying with them nothing else than their bodies.

Ἕκτοι δ' εἰσὶν οἱ ἔφοροι· τούτοις δ' ἐποπτεύειν δέδοται τὰ πραττόμενα, καὶ ἀναγ-

The sixth are the Inspectors whose business it is to pry into all matters that are carried on, and report them

* The narration of Megasthenes is then interrupted to introduce several particulars relative to the natural history of India.

† φόρους Al.

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γέλλειν λάθρα τῷ βασιλεῖ συνεργοῦς ποιουμένοις* τὰς ἑταίρας, τοῖς μὲν ἐν τῇ πόλει, τὰς ἐν τῇ πόλει, τοῖς δὲ ἐν στρατοπέδῳ τὰς αὐτόθι. καθίστανται δ' οἱ ἄριστοι, καὶ πιστότατοι.

privately to the king, for which purpose in the towns they employ women upon the town, and the camp-followers in the camp. They are chosen from the most upright and honourable men.

Ἕβδομοι δ' οἱ σύμβουλοι καὶ σύνεδροι τοῦ βασιλέως, ἐξ ὧν τὰ ἀρχεῖα, καὶ δικαστήρια, καὶ ἡ διοίκησις τῶν ὅλων.

The seventh class are the Counsellors and Assessors of the king, by whom the government and laws and administration are conducted.

Οὐκ ἔστι δ' οὔτε γαμεῖν ἐξ ἄλλου γένους, οὔτ' ἐπιτήδευμα οὔτ' ἐργασίαν μεταλαμβάνειν ἄλλην ἐξ ἄλλης, οὐδὲ πλείους μεταχειρίζεσθαι τὸν αὐτὸν, πλὴν εἰ τῶν φιλοσόφων † τις εἴη· ἐᾶσθαι γὰρ τούτων δι' ἀρετήν.

It is unlawful either to contract marriages from another caste, or to change one profession or occupation for another, or for one man to undertake more than one, unless the person so doing shall be one of the Philosophers, which is permitted on account of their dignity.

Τῶν δὲ ἀρχόντων οἱ μέν εἰσιν ἀγορανόμοι, οἱ δ' ἀστυνόμοι, οἱ δ' ἐπὶ τῶν στρατιωτῶν. Ὧν οἱ μὲν ποταμοὺς ἐξεργάζονται, καὶ ἀναμετροῦσι τὴν γῆν ὡς ἐν Αἰγύπτῳ, καὶ τὰς κλειστὰς διώρυγας, ἀφ' ὧν εἰς τὰς ὑχετείας ταμιεύεται τὸ ὕδωρ ἐπισκοποῦσιν·

Of the Governors some preside over the rural affairs, others over the civil, others again over the military. To the first class is entrusted the inspection of the rivers, and the admeasurements of the fields after the inundations, as in Egypt, and the covered aqueducts by which the water is distributed into channels

* ποιουμένους Vulg.

† Arrian gives a different account of it.

Μοῦνον σφίσιν ἀνεῖται, σοφιστὴν ἐκ παντὸς γένεος γενέσθαι· ὅτι οὐ μάλθακα τοῖσι σοφιστῇσιν εἰσὶ τὰ πρήγματα, ἀλλὰ πάντων ταλαιπωρότατα.

It is only permitted to them that a man may become a Sophist for any caste, inasmuch as the way of life of the Sophists is not agreeable but of all others the most severe.

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ὅπως ἐξίσης* πᾶσιν ἡ τῶν ὑδάτων παρείη χρῆσις. Οἱ δ' αὐτοὶ, καὶ τῶν θηρευτῶν ἐπιμελοῦνται, καὶ τιμῆς καὶ κολασέως εἰσὶ κύριοι τοῖς ἐπαξίοις· καὶ φορολογοῦσι δὲ, καὶ τὰς τέχνας τὰς περὶ τὴν γῆν ἐπιβλέπουσι, ὑλοτόμων, τεκτόνων, χαλκέων, μεταλλευτῶν. Ὁδοποιοῦσι δε, καὶ κατὰ δέκα στάδια στήλην τιθέασι, τὰς ἐκτροπὰς καὶ τὰ διαστήματα δηλούσας.

for the equal supply of all according to their wants. The same have the care of the Hunters with the power of dispensing rewards and punishments according to their deserts. They collect also the tribute and inspect all the arts which are exercised upon the land, as of wrights and carpenters and the workers of brass and other metals. They also construct the highways, and at every ten stadia place a mile-stone to point out the turnings and distances.

Οἱ δ' ἀστυνόμοι εἰς ἓξ πενταδας διήρηνται· καὶ οἱ μὲν τὰ δημιουργικὰ σκοποῦσιν, οἱ δὲ ξενοδοχοῦσιν· καὶ γὰρ καταγωγὰς νέμουσι, καὶ τοῖς βίοις παρακολουθοῦσι, παρέδρους δόντες· καὶ προσπέμπουσιν ἢ αὐτοὺς, ἢ τὰ χρήματα τῶν ἀποθανόντων νοσούντων τε ἐπιμελοῦνται, καὶ ἀποθανόντας θάπτουσι. Τρίτοι δ' εἰσὶν, οἳ τὰς γενέσεις καὶ θανάτους ἐξετάζουσι, πότε καὶ πῶς, τῶν τε φόρων χάριν, καὶ ὅπως μὴ ἀφανεῖς εἶεν αἱ κρείττους, καὶ χείρους γοναὶ, καὶ θάνατοι. Τέταρτοι οἱ περὶ τὰς καπηλείας, καὶ μεταβολάς· οἷς μέτρων μέλει, καὶ τῶν ὡραίων ὅπως ἀπὸ συσσήμου πωλοῖντο. Οὐκ ἔστι† δὲ

The governors of cities are divided into six pentads: some of whom overlook the operative works: and others have charge of all aliens, distributing to them an allowance; and taking cognizance of their lives, if they give them habitations: else they send them away, and take care of the goods of such as happen to die, or are unwell, and bury them when dead. The third class take registers of the births and deaths, and how and when they take place; and this for the sake of the tribute, that no births either of good or evil nor any deaths may be unnoticed. The fourth has the care of the tavern-keepers and exchanges: these have charge also of the measures and qualities of the goods, that they may be sold according to the proper stamps. Nor is

* ἐξ ἴσου Al.

† Οὐκέτι Vulg.

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πλείω τὸν αὐτὸν μεταβάλλεσθαι, πλὴν εἰ διττοὺς ὑποτελοίη * φόρους. Πέμπτοι οἱ προεστῶτες τῶν δημιουργουμένων, καὶ πολοῦντες, καὶ ἀγοράζοντες ταῦτα ἀπὸ συσσήμου, χωρὶς μὲν τὰ καινὰ, χωρὶς δὲ τὰ παλαιά· τῷ μιγνῦντι δὲ ζημία. Ἕκτοι δὲ καὶ ὕστατοι, οἱ τὰς δεκάτας ἐκλέγοντες τῶν πωλουμένων· θάνατος δὲ τῷ κλέψαντι τὸ τέλος· ἰδίᾳ μὲν ἕκαστοι ταῦτα. Κοινῇ δ' ἐπιμελοῦνται τῶν τε ἰδίων, καὶ τῶν πολιτικῶν, † καὶ τῆς τῶν δημοσίων ἐπισκευῆς, τιμῶν τε, καὶ ἀγορᾶς, καὶ λιμένων, καὶ ἱερῶν.

any one permitted to barter more, unless he pay a double tribute. The fifth class presides over the manufactured articles, arranging them and separating the stamped from the common, and the old from the new, and laying a fine upon those who mix them. The sixth and last exact the tithe of all things sold, with the power of inflicting death on all such as cheat. Each therefore has his private duties. But it is the public business of them all to controul the private as well as civil affairs of the nation, and to inspect the repairs of the public works, and prices, and the markets and the ports and temples.

Μετὰ δὲ τοὺς ἀστυνόμους τρίτη ἐστὶ συναρχία ἡ περὶ τὰ στρατιωτικὰ, καὶ αὕτη ταῖς πεντάσιν ἐξαχῇ διωρισμένη· ὧν τὴν μὲν μετὰ τοῦ ναυάρχου τάττουσι, τὴν δὲ μετὰ τοῦ ἐπὶ τῶν βοϊκῶν ζευγῶν, δι' ὧν ὄργανα κομίζεται, καὶ τροφὴ, αὐτοῖς τε καὶ κτήνεσι, καὶ τὰ ἄλλα τὰ χρήσιμα τῆς στρατείας· οὗτοι δὲ, καὶ τοὺς διακόνους ‡ παρέχουσι τυμπανιστὰς κωδωνοφόρους, ἔτι δὲ καὶ ἱπποκόμους, καὶ μηχανοποιοὺς, καὶ τοὺς τούτων ὑπηρέτας. ἐκπέμπουσί τε πρὸς

After the civil governors there is a third college which presides over military affairs, and this in like manner is divided into six pentads, of which the first is consociated with the governor of the fleet; the second with him who presides over the yokes of oxen by which the instruments are conveyed, and the food for themselves and the oxen, and all the other baggage of the army: they have with them, moreover, attendants who play upon drums and bells, together with grooms and smiths and their underworkmen: and they send forth their foragers to the sound of bells, recom-

* ἀποτελοίη Vulg. † πολιτῶν Vulg. ‡ ἀκόνους Al.

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κώδωνας τοὺς χορτολόγους, τιμῇ καὶ κολάσει τὸ τάχος κατασκευαζόμενοι καὶ τὴν ἀσφάλειαν. Τρίτοι δέ εἰσι οἱ τῶν πεζῶν ἐπιμελούμενοι. Τέταρτοι δ' οἱ τῶν ἵππων. Πέμπτοι δ' ἁρμάτων. Ἕκτοι δ' ἐλεφάντων. Βασιλικοί τε σταθμοὶ καὶ ἵπποις, καὶ θηρίοις· βασιλικὸν δὲ καὶ ὁπλοφυλάκιον· παραδίδωσι γὰρ ὁ στρατιώτης τήν τε σκευὴν εἰς τὸ ὁπλοφυλάκιον, καὶ τὸν ἵππον εἰς τὸν ἱππῶνα καὶ τὸ θηρίον ὁμοίως. Χρῶνται δ' ἀχαλινώτοις· τὰ δ' ἅρματα ἐν ταῖς ὁδοῖς βοές ἕλκουσιν· οἱ δὲ ἵπποι ἀπὸ φορβῖας ἄγονται τοῦ μὴ παρεμπίπρασθαι τὰ σκέλη, μηδὲ τὸ πρόθυμον αὐτῶν ὑπὸ ταῖς ἅρμασιν ἀμβλύνεσθαι· δύο δ' εἰσὶν ἐπὶ τὸ ἅρματι ἀναβάται* πρὸς ἡνιόχῳ· ὁ δὲ τοῦ ἐλέφαντος ἡνίοχος τέταρτος, τρεῖς δ' οἱ ἀπ' αὐτοῦ τοξεύοντες.

pensing their speed with honor or punishment, and attending to their safety. The third class have the charge of the infantry. The fourth of the cavalry. The fifth of the chariots. The sixth of the elephants. Moreover there are royal stables for the horses and beasts; and a royal arsenal, in which the soldier deposits his accoutrements when he has done with them, and gives up his horse to the masters of the horse, and the same with respect to his beasts. They ride without bridles: the oxen draw the chariots along the roads: while the horses are led in halters, that their legs may not be injured, nor their spirit impaired by the draught of the chariots. In addition to the charioteer, each chariot contains two riders: but in the equipment of an elephant its conductor is the fourth, there being three bowmen also upon it.

Εὐτελεῖς δὲ κατὰ τὴν δίαιταν οἱ Ἰνδοὶ πάντες, μᾶλλον δ' ἐν ταῖς στρατιαῖς· οὐ δ' ὄχλῳ περιττῷ χαίρουσι· διόπερ εὐκοσμοῦσι.

The Indians are frugal in their diet, more particularly in the camp: and as they use no superfluities, they generally attire themselves with elegance.

The relation of Strabo is continued, with an account of the laws and customs of the Indians; containing some extracts from Megasthenes irrelative to the antiquities.

* παραβάται MS.

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OF THE PHILOSOPHERS.

Ἐγγυτέρω δὲ πιστεώς φησιν ὁ Μεγασθένης, ὅτι οἱ ποταμοὶ καταφέροιεν ψῆγμα χρυσοῦ, καὶ ἀπ' αὐτοῦ φόρος ἀπάγοιτο τῷ βασιλεῖ· τοῦτο γὰρ καὶ ἐν Ἰβηρίᾳ συμβαίνει.

Περὶ δὲ τῶν φιλοσοφων λέγων, τοὺς μὲν ὀρεινοὺς αὐτῶν, φησιν, ὑμνητὰς εἶναι τοῦ Διονύσου, δεικνῦντας τεκμήρια· τὴν ἀγρίαν ἄμπελον παρὰ μόνοις αὐτοῖς φυομένην, καὶ κιττὸν, καὶ δάφνην, καὶ μυρρίνην, καὶ πύξον, καὶ ἄλλα τῶν δενδαλῶν, ὧν μηδὲν εἶναι πέραν τοῦ Εὐφράτου πλὴν ἐν παραδείσοις σπάνια καὶ μετὰ πολλῆς ἐπιμελείας σωζόμενα. Διονυσιακὸν δὲ, καὶ τὸ σινδονοφορεῖν, καὶ τὸ μιτροῦσθαι καὶ μυροῦσθαι καὶ βάπτεσθαι ἄνθινα, καὶ τοὺς βασιλέας κωδωνοφορεῖσθαι, καὶ τυμπανίζεσθαι κατὰ τὰς διεξόδους.* Τοὺς δὲ πεδιασίους τὸν Ἡρακλέα τιμᾷν.

That is much more worthy of credit which Megasthenes reports, that the rivers roll down crystals of gold; and that a tribute is collected from thence for the king: for this also takes place in Iberia.

And speaking of the Philosophers, he says, that those who inhabit the mountains are votaries of Dionysus and point out traces of him among them, inasmuch as with them alone the vine grows naturally wild as well as the ivy, and laurel, and myrtle, and the box, and other species of the evergreens; of which beyond the Euphrates there are none except such as are kept as rarities in gardens and preserved with great care. The following are also customs of Dionysic origin, to wear linen tunics and turbans, and to use oils and perfumes; and to precede their kings with bells and drums when he goes forth upon a journey. The inhabitants of the plain however are addicted to the worship of Hercules.—*Str.* xv. 711.

* ἰζόδους MSS.

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OF THE PHILOSOPHICAL SECTS.

Ἄλλην δὲ διαίρεσιν ποιεῖται περὶ τῶν Φιλοσόφων, δύο γένη φάσκων, ὧν τοὺς μὲν Βραχμᾶνας καλεῖ, τοὺς δὲ Γερμᾶνας.

He makes also another division of the Philosophers, saying that there are two races of them, one of which he calls the Brahmanes and the Germanes.

Τοὺς μὲν οὖν Βραχμᾶνας εὐδοκιμεῖν, μᾶλλον γὰρ καὶ ὁμολογεῖν ἐν τοῖς δόγμασιν· ἤδη δ' εὐθὺς, καὶ κυομένους ἔχειν ἐπιμελητὰς λογίους ἄνδρας· οὓς προσιόντας, λόγον μὲν ἐπᾴδειν δοκεῖν καὶ τὴν μητέρα, καὶ τὸν κυόμενον εἰς εὐτεκνίαν· τὸ δ' ἀληθὲς, σωφρονικάς τινας παραινέσεις, καὶ ὑποθήκας διδόναι· τὰς δ' ἥδιστα ἀκροωμένας, μᾶλλον εὐτέκνους εἶναι νομίζεσθαι.

Of these the Brahmanes are the more excellent, inasmuch as their discipline is preferable: for as soon as they are conceived they are committed to the charge of men skilled in magic arts, who approach under the pretence of singing incantations for the well-doing both of the mother and the child; though in reality to give certain wise directions and admonitions: and the mothers, that willingly pay attention to them, are supposed to be more fortunate in the birth.

Μετὰ δὲ τὴν γένεσιν ἄλλους καὶ ἄλλους διαδέχεσθαι τὴν ἐπιμέλειαν, ἀεὶ τῆς μείζονος · ἡλικίας χαριεστέρων τυγχανούσης διδασκάλων. Διατρίβειν δὲ τοὺς Φιλοσόφους ἐν ἄλσει πρὸ τῆς πόλεως, ὑπὸ περιβόλῳ συμμέτρῳ, λιτῶς ζῶντας ἐν στιβάσι, καὶ δοραῖς, ἀπεχομένους ἐμψύχων καὶ ἀφροδισίων, ἀκροωμένους λόγων σπουδαίων, μεταδιδόντας καὶ τοῖς ἐθέλουσι. τὸν δ' ἀκροώμενον οὔτε λαλῆσαι θέμις,

After birth they pass from the care of one master to that of another, as their increasing age requires the more superior. The Philosophers pass their time in a grove of moderate circumference, which lies in front of the city, living frugally and lying upon couches of leaves and skins: they abstain also from animal food and intercourse with females, intent upon serious discourses, and communicating them to such as wish: but it is considered improper for the auditor either to speak or to exhibit

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οὔτε χρέμψασθαι, ἀλλ' οὐδὲ πτύσαι· ἢ ἐκβάλλεσθαι τῆς συνουσίας τὴν ἡμέραν ἐκείνην ὡς ἀκολασταίνοντα. Ἔτη δ' ἑπτὰ καὶ τριάκοντα, οὕτως ζήσαντα ἀναχωρεῖν εἰς τὴν ἑαυτοῦ κτῆσιν ἕκαστον, καὶ ζῆν ἀδεῶς καὶ ἀνειμένως μᾶλλον, σινδονοφορεῦντα, καὶ χρυσοφορεῦντα μετρίως ἐν ταῖς χερσὶ καὶ τοῖς ὠσί, προσφερόμενον σάρκας, μὴ* τῶν πρὸς τὴν χρείαν συνεργῶν ζώων, θρεμμάτων καὶ ἀρτυτῶν ἀπεχόμενον. Γαμεῖν δ' ὅτι πλείστας εἰς πολυτεκνίαν· ἐκ πολλῶν γὰρ καὶ τὰ σπουδαῖα πλείω γίνεσθαι· ἀναδουλοῦσί τε τὴν ἐκ τέκνων, ἢν μὴ ἔχωσι δούλους, ὑπηρεσίαν, ἐγγυτάτω οὖσαν πλείω δεῖν παρασκευάζεσθαι.

Ταῖς δὲ γυναιξὶ ταῖς γαμεταῖς μὴ συμφιλοσοφεῖν τοὺς Βραχμᾶνας· εἰ μὲν μοχθηραὶ γίνοιντο, ἵνα μή τι τῶν οὐ θεμιτῶν ἐκφέρωσιν εἰς τοὺς βεβήλους· εἰ δὲ σπουδαῖαι, μὴ καταλείποιεν αὐτούς. Οὐδένα γὰρ ἡδονῆς καὶ πόνου καταφρονοῦντα, ὡς δ' αὕτως ζωῆς καὶ θανάτου, ἐθέλειν ὑφ' ἑτέρῳ εἶναι· τοιοῦτον δ' εἶναι τὸν σπουδαῖον, καὶ τὴν σπουδαίαν.

any other sign of impatience; for, in case he should, he is cast out of the assembly for that day as one incontinent. After passing thirty-seven years in this manner they betake themselves to their own possessions where they live more freely and unrestrained, they then assume the linen tunic, and wear gold in moderation upon their hands and in their ears: they eat also flesh except that of animals which are serviceable to mankind, but they nevertheless abstain from acids and condiments. They use polygamy for the sake of large families; for they think that from many wives a larger progeny will proceed: if they have no servants their place is supplied by the service of their own children, for the more nearly any person is related to another, the more is he bound to attend to his wants.

The Brahmanes do not suffer their wives to attend their philosophical discourses, lest if they should be imprudent they might divulge any of their secret doctrines to the uninitiated: and if they be of a serious turn of mind, lest they should desert them: for no one who despises pleasure and pain even to the contempt of life and death, as a person of such sentiments as they profess ought to be, would voluntarily submit to be under the

* μηκέτι Al.

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Πλείστους δ' αὐτοῖς εἶναι λόγους περὶ θανάτου· νομίζειν μὲν γὰρ δὴ τὸν μὲν ἐνθάδε βίον, ὡς ἂν ἀκμὴν νυμένων εἶναι· τὸν δὲ θάνατον γένεσιν εἰς τὸν ὄντως βίον, καὶ τὸν εὐδαίμονα τοῖς φιλοσοφήσασι· διὸ τῇ ἀσκήσει πλείστῃ χρῆσθαι πρὸς τὸ ἑτοιμοθάνατον* ἀγαθὸν δὲ ἢ κακὸν μηδὲν εἶναι τῶν συμβαινόντων ἀνθρώποις· οὐ γὰρ ἂν τοῖς αὐτοῖς τοὺς μὲν ἄχθεσθαι, τοὺς δὲ χαίρειν, ἐνυπνιώδεις ὑπολήψεις ἔχοντας· καὶ τοὺς αὐτοὺς τοῖς αὐτοῖς τοτὲ μὲν ἄχθεσθαι, τοτὲ δ' αὖ χαίρειν μεταβαλλομένους.

Τὰ δὲ περὶ φύσιν, τὰ μὲν εὐήθειαν ἐμφαίνειν φησίν. ἐν ἔργοις γὰρ αὐτοὺς κρείττους, ἢ λόγοις εἶναι διὰ μύθων τὰ πολλὰ πιστευμένους. Περὶ πολλῶν δὲ τοῖς Ἕλλησιν ὁμοδοξεῖν· ὅτι γὰρ γενητὸς ὁ κόσμος, καὶ φθαρτὸς λέγειν κἀκεῖνους, καὶ ὅτι σφαιροειδής· ὅ, τε διοικῶν αὐτὸν, καὶ ποιῶν θεὸς, δι' ὅλου διαπεφοίτηκεν αὐτοῦ· ἀρχαὶ δὲ τῶν μὲν συμπάντων ἕτεραι, τῆς δὲ κοσμοποιΐας τὸ ὕδωρ· πρὸς δὲ τοῖς τέταρσι στοιχείοις, πέμπτη τίς ἐστι φύσις, ἐξ ἧς ὁ οὐρανὸς,

domination of another. They have various opinions upon the nature of death: for they regard the present life merely as the conception of persons presently to be born, and death as the birth into a life of reality and happiness to those who rightly philosophise: upon this account they are studiously careful in preparing for death. They hold that there is neither good nor evil in the accidents which take place among men: nor would men if they rightly regarded them as mere visionary delusions either grieve or rejoice at them: they therefore neither distress themselves nor exhibit any signs of joy at their occurrence.

Their speculations upon nature, he says, are in some respects childish: that they are better philosophers in their deeds than in their words; inasmuch as they believe many things contained in their mythologies. However they hold several of the same doctrines which are current among the Greeks; such as that the world is generated and destructible and of a spherical figure; and that the God who administers and forms it, pervades it throughout its whole extent: that the principles of all things are different, water for instance is the first principle of the fabrication of

* πρὸς τὸν ἕτοιμον θάνατον MSS.

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καὶ τὰ ἄστρα· γῆν δ' ἐν μέσῳ βρυται τοῦ παντός· καὶ περὶ σπέρματος δὲ, καὶ ψυχῆς ὅμοια λέγεται, καὶ ἄλλα πλείω· παραπλέκουσι δὲ καὶ μύθους, ὥσπερ καὶ Πλάτων περί τε ἀφθαρσίας ψυχῆς, καὶ τῶν καθ' ᾅδου κρίσεων, καὶ ἄλλα τοιαῦτα. Περὶ μὲν τῶν Βραχμάνων ταῦτα λέγει.

the world; that after the four elements there is a certain fifth nature, of which the heaven and stars are composed: that the earth is situated in the centre of the whole: they add much of a like nature concerning generation and the soul. They have also conceived many fanciful speculations after the manner of Plato, in which they maintain the immortality of the soul and the judgments of Hades, and doctrines of a similar description. Such is his account of the Brahmanes.

Τοὺς δὲ Γερμᾶνας, τοὺς μὲν ἐντιμωτάτους Ὑλοβίους φησὶν ὀνομάζεσθαι, ζῶντας ἐν ταῖς ὕλαις, ἀπὸ φύλλων καὶ καρπῶν ἀγρίων, ἐσθῆτος δὲ φλοίων δενδρίων, ἀφροδισίων χωρὶς, καὶ οἴνου. Τοῖς δὲ βασιλεῦσι συνεῖναι δι' ἀγγέλων πυνθανομένοις περὶ τῶν αἰτίων, καὶ δι' ἐκείνων θεραπεύουσι, καὶ λιτανεύουσι τὸ θεῖον.

Of the Germanes he says they are considered the most honorable who are called Hylobii, and live in the woods upon leaves and wild fruits, clothing themselves with the bark of trees, and abstaining from venery and wine. They hold communication by messengers with the kings who inquire of them concerning the causes of things, and by their means the kings serve and worship the Deity.

Μετὰ δὲ τοὺς Ὑλοβίους, δευτερεύειν κατὰ τιμὴν τοὺς Ἰατρικοὺς, καὶ ὡς περὶ τὸν ἄνθρωπον, φιλοσόφους λιτοὺς μὲν, μὴ ἀγραύλους δὲ, ὀρύζῃ καὶ ἀλφίτοις τρεφομένους ἃ παρέχειν αὐτοῖς πάντα τὸν αἰτηθέντα, καὶ ὑποδεξάμενον ξενίᾳ· δύνασθαι δὲ καὶ πολυ-

After the Hylobii the second in estimation are the Physicians, philosophers, who are conversant with men, simple in their habits, but not exposing themselves to a life abroad, living upon rice and grain, which every one to whom they apply freely gives them and receives them into his house: they are able by the

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γονους ποιεῖν, καὶ ἀρρενογόνους, καὶ θηλυγόνους διὰ φαρμακευτικῆς· τὴν δὲ ἰατρείαν διὰ σιτείων τὸ πλέον, οὐ διὰ φαρμάκων ἐπιτελεῖσθαι. Τῶν φαρμάκων δὲ μάλιστα εὐδοκιμεῖν τὰ ἐπίχριστα, καὶ τὰ καταπλάσματα· τἆλλα δὲ κακουργίας πολὺ μετέχειν. Ἀσκεῖν δὲ καὶ τούτους κἀκείνους καρτερίαν, τήν τε ἐν πόνοις, καὶ τὴν ἐν ταῖς ὑπομοναῖς* ὥστ' ἐφ' ἑνὸς σχήματος ἀκίνητον διατελέσαι τὴν ἡμέραν ὅλην. Ἄλλους δ' εἶναι τοὺς μὲν μαντικοὺς καὶ ἐπῳδούς, καὶ τῶν περὶ τοὺς κατοιχομένους λόγων, καὶ νομίμων ἐμπείρους, ἐπαιτοῦντας καὶ κατὰ κώμας, καὶ πόλεις· τοὺς δὲ χαριεστέρους μὲν τούτων καὶ ἀστειοτέρους. Οὐδ' αὐτοὺς δὲ ἀπεχομένους τῶν καθ' ᾅδου† θρυλλουμένων, ὅσα δοκεῖ πρὸς εὐσέβειαν καὶ ὁσιότητα. Συμφιλοσοφεῖν δ' ἐνίοις καὶ γυναῖκας, ἀπεχομένας καὶ αὐτὰς ἀφροδισίων.

use of medicines to render women fruitful and productive either of males or females: but they perform cures rather by attention to diet than the use of medicines. Of medicines they approve more commonly of unguents and plasters, for all others they consider not free from deleterious effects. These and some others of this sect so exercise their patience in labours and trials, as to have attained the capability of standing in one position unmoved for a whole day. There are others also who pretend to divination and inchantments, and are skilful in the concerns of the inhabitants and of their laws: they lead a mendicant life among the villages and towns; but the better class settle in the cities. They do not reject such of the mythological stories concerning Hades as appear to them favourable to virtue and piety. Women are suffered to philosophise with some of these sects, though they are required to abstain from venery.—*Strabo*, lib. v. 712.

* ἐπιμοναῖς Al.

† ᾅδην Al.

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OF THE INDIAN SUICIDES.

Μεγασθένης δ' ἐν μὲν τοῖς Φιλοσόφοις οὐκ εἶναι δόγμα φησὶν ἑαυτοὺς ἐξάγειν· τοὺς δὲ ποιοῦντας τοῦτο νεανικοὺς κρίνεσθαι, τοὺς μὲν σκληροὺς τῇ φύσει φερομένους ἐπὶ πληγὴν ἢ κρημνὸν, τοὺς δ' ἀπόνους ἐπὶ βυθὸν, τοὺς δὲ πόνους ἀπαγχομένους, τοὺς δὲ πυρώδεις εἰς πῦρ ὠθουμένους οἷος ἦν καὶ ὁ Κάλλανος ἀνὴλλαστος ἄνθρωπος, καὶ ταῖς Ἀλεξάνδρου τραπέζαις δεδουλωμένος.

Megasthenes in his account of the Philosophers says, There is no prescribed rule for putting an end to themselves; but that those who do it are esteemed rash. The hardy by nature cast themselves upon the sword or from a precipice, those who are incapable of labour into the sea, those who are patient of hardships are strangled, while those of a fiery temperament are thrust into the fire: which last indeed was the fate of Calanus an intemperate man, and addicted to the pleasures of the table, at the court of Alexander.—*Str.* lib. xv. p. 718.

OF THE PHILOSOPHERS:

FROM CLITARCHUS.

Ὁ δὲ Κλείταρχος φησὶ, Φιλοσόφοις* δὲ τοῖς Βραχμᾶσιν ἀντιδιαιροῦνται Πράμνας ἐριστικούς τινας καὶ ἐλεγκτικούς· τοὺς δὲ Βραχμᾶνας φυσιολογίαν καὶ ἀστρονομίαν ἀσκεῖν,

According to the relation of Clitarchus, they place in opposition to the Brahmanes, the Pramnæ a contentious and argumentative set of men who deride the Brahmanes as arrogant and ridiculous on account of

* φιλοσόφους Al.

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γελωμένους ὑπ' ἐκείνων ὡς ἀλαζόνας* καὶ ἀοήτους. Τούτων δὲ τοὺς μὲν ὀρεινοὺς καλεῖσθαι, τοὺς δὲ γύμνητας, τοὺς δὲ πολιτικοὺς καὶ προσχωρίους.

their studies in physiology and astronomy. They are divided into the Mountaineer, the Naked, the Citizen, and Rural sects.

OF THE INDIAN ASTRONOMY:

FROM THE PASCHAL CHRONICLE.

Ἐν τοῖς χρόνοις τῆς πυργοποιΐας, ἐκ τοῦ γένους τοῦ Ἀρφαξὰδ, ἀνήρ τις Ἰνδὸς ἀνεφάνη σοφὸς, ἀστρονόμος, ὀνόματι Ἀνδουβάριος, ὃς καὶ συνεγράψατο πρῶτος Ἰνδοῖς Ἀστρονομίαν.

About the time of the construction of the Tower, a certain Indian of the race of Arphaxad made his appearance, a wise man, and an astronomer, whose name was Andubarius; and it was he that first instructed the Indians in the science of Astronomy.—p. 36.

* ἀλαζήνους Vulg.

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ATLANTIC AND PANCHÆAN FRAGMENTS:

FROM

MARCELLUS AND EUEMERUS.

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OF THE ATLANTIC ISLAND:

FROM MARCELLUS.

ΟΤΙ μὲν ἐγένετο τοιαύτη τις νῆσος καὶ τηλικαύτη, δηλοῦσί τινες τῶν ἱστορούντων τὰ περὶ τῆς ἔξω θαλάττης. Εἶναι γὰρ καὶ ἐν τοῖς αὐτῶν χρόνοις μὲν ἑπτὰ νήσους ἐν ἐκείνῳ τῷ πελάγει Περσεφόνης ἱερὰς, τρεῖς δὲ ἄλλας ἀπλέτους, τὴν μὲν Πλουτῶνος, τὴν δὲ Ἄμμωνος, μέσην δὲ τούτων ἄλλην Ποσειδῶνος, χιλίων σταδίων τὸ μέγεθος. Καὶ τοὺς οἰκοῦντας ἐν αὐτῇ μνήμην τῶν προγόνων διασώζειν περὶ τῆς Ἀτλάντιδος ὄντως γενομένης ἐκεῖ νήσου παμμεγαθεστάτης, ἣν ἐπὶ πολλὰς περιόδους δυνάστευσαι πάσῶν τῶν ἐν Ἀτλαντικῷ πελάγει νήσων. Ταῦτα μὲν οὖν ὁ Μάρκελλος ἐν τοῖς Αἰθιοπικοῖς γέγραφεν.

THAT such and so great an island formerly existed is recorded by some of the historians who have treated of the concerns of the outward sea. For they say that in their times there were seven islands situated in that sea which were sacred to Persephone, and three others of an immense magnitude one of which was consecrated to Pluto, another to Ammon, and that which was situated between them to Poseidon; the size of this last was no less than a thousand stadia. The inhabitants of this island preserved a tradition handed down from their ancestors concerning the existence of the Atlantic island of a prodigious magnitude, which had really existed in those seas; and which, during a long period of time, governed all the islands in the Atlantic ocean. Such is the relation of Marcellus in his Ethiopian history.—*Proc. in Tim.*

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PANCHÆAN FRAGMENTS:

FROM EUEMERUS.

ΕΥΗΜΕΡΟΣ μὲν οὖν, φίλος γεγονὼς Κασσάνδρου βασιλέως, καὶ διὰ τοῦτον ἠναγκασμένος τελεῖν βασιλικάς τινας χρείας καὶ μεγάλας ἀποδημίας, φησὶν, ἐκτοπισθῆναι κατὰ τὴν μεσημβρίαν εἰς τὸν Ὠκεανόν. ἐκπλεύσαντα καὶ αὐτὸν ἐκ τῆς Εὐδαίμονος Ἀραβίας, ποιήσασθαι τὸν πλοῦν δι' Ὠκεανοῦ πλείους ἡμέρας, καὶ προσενεχθῆναι νήσοις πελαγίαις·* ὧν μίαν ὑπερέχειν† τὴν ὀνομαζομένην Πάγχαιαν· ἐν ᾗ τεθεᾶσθαι τοὺς ἐνοικοῦντας Παγχαίους εὐσεβείᾳ διαφέροντας καὶ τοὺς θεοὺς τιμῶντας μεγαλοπρεπεστάταις θυσίαις, καὶ ἀναθήμασιν ἀξιολόγοις ἀργυροῖς τε καὶ χρυσοῖς. Εἶναι δὲ τὴν νῆσον ἱερὰν θεῶν, καὶ ἕτερα πλείω

EUEMERUS (the historian) was a favourite of Cassander the king, and being upon that account constrained by his master to undertake some useful as well as extensive voyage of discovery he says, That he travelled southwards to the Ocean, and having sailed from Arabia Felix stood out to sea several days, and continued his course among the islands of that sea; one of which far exceeded the rest in magnitude, and this was called Panchæa. He observes that the Panchæans who inhabited it were singular for their piety, honoring the Gods with magnificent sacrifices and superb offerings of silver and gold. He says moreover that the island was consecrated to the Gods, and mentions several other remarkable circumstances relative to its antiquity and the richness of the arts

* ὑπάρχειν. † πλαγίαις St.—Qy. transversely among the islands.

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θαυμαζόμενα κατά τε τὴν ἀρχαιότητα καὶ τὴν τῆς κατασκευῆς πολυτεχνίαν. περὶ ὧν τὰ κατὰ μέρος ἐν ταῖς πρὸ ταύτης βίβλοις ἀναγεγράφαμεν. Εἶναι δ' ἐν αὐτῇ κατά τινα λόφων ὑψηλὸν καθ' ὑπερβολὴν ἱερὸν Διὸς Τριφυλαίου, καθιδρυμένον ὑπ' αὐτοῦ καθ' ὃν καιρὸν ἐβασίλευσε τῆς οἰκουμένης ἁπάσης, ἔτι κατὰ ἀνθρώπους ὤν. Ἐν τούτῳ τῷ ἱερῷ στήλην εἶναι χρυσῆν, ἐν ᾗ τοῖς Παγχαίοις γράμμασιν ὑπάρχειν γεγραμμένας τάς τε Οὐρανοῦ καὶ Κρόνου καὶ Διὸς πράξεις κεφαλαιωδῶς.

displayed in its institutions and services: some of which we have in part detailed in the books preceding this. He relates also that upon the brow of a certain very high mountain in it there was a temple of the Triphylæan Zeus, founded by him at the time he ruled over all the habitable world whilst he was yet resident amongst men. In this temple stood a golden column on which was inscribed in the Panchæan characters a regular history of the actions of Ouranus and Cronus and Zeus.

Μετὰ ταῦτα φησὶ πρῶτον Οὐρανὸν βασιλέα γεγονέναι, ἐπιεικῆ τινα ἄνδρα καὶ εὐεργέτην, καὶ τῆς τῶν ἄστρων κινήσεως ἐπιστήμονα· ὃν καὶ πρῶτον θυσίαις τιμῆσαι τοὺς οὐρανίους θεούς· διὸ καὶ Οὐρανὸν προσαγορευθῆναι. Υἱοὺς δ' αὐτῷ γενέσθαι ἀπὸ γυναικὸς Ἑστίας, Πᾶνα καὶ Κρονον· θυγατέρας δὲ, Ῥέαν καὶ Δήμητραν. Κρόνον δὲ βασιλεῦσαι μετ' Οὐρανὸν, καὶ γήματα Ῥεάν γεννῆσαι Δία καὶ Ἥραν καὶ Ποσειδῶνα. Τὸν δὲ Δία διαδεξάμενον τὴν βασιλείαν τοῦ Κρόνου, γῆμαι Ἥραν καὶ Δήμητραν καὶ Θέμιν· ἐξ ὧν παῖδας ποιήσασθαι, Κούρητας

In a subsequent part of his work he relates that the first king was Ouranus, a man renowned for justice and benevolence, and well conversant with the motions of the stars: and that he was the first who honored the Heavenly Gods with sacrifices upon which account he was called Ouranus (Heaven). He had two sons by his wife Hestia who were called Pan and Cronus; and daughters Rhea and Demetra. And Cronus reigned after Ouranus; and he married Rhea, and had by her Zeus, and Hera, and Poseidon. And when Zeus succeeded to the kingdom of Cronus he married Hera, and Demetra, and Themis, by whom he had children; by the first the Curetes; Persephone

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μὲν ἀπὸ τῆς πρώτης, Περσεφόνην δὲ ἐκ τῆς δευτέρας, Ἀθηνᾶν δὲ ἀπὸ τῆς τρίτης. Ἐλθόντα δὲ εἰς Βαβυλῶνα, ἐπιξενωθῆναι Βήλῳ· καὶ μετὰ ταῦτα εἰς τὴν Πάγχαιαν νῆσον πρὸς Ὠκεανῷ κειμένην παραγενόμενον, Οὐρανοῦ τοῦ ἰδίου προπάτορος βωμὸν ἱδρύσασθαι. Κἀκεῖθεν διὰ Συρίας ἐλθεῖν πρὸς τὸν τότε δυνάστην Κάσσιον· ἐξ οὗ καὶ τὸ Κάσσιον ὄρος. Ἐλθόντα δὲ εἰς Κιλικίαν πολέμῳ νικήσαι Κίλικα τοπάρχην, καὶ ἄλλα δὲ πλεῖστα ἔθνη ἐπελθόντα, παρ' ἅπασι τιμησθῆναι, καὶ θεὸν ἀναγορευθῆναι.

by the second; and Athena by the third. He went to Babylon where he was hospitably received by Belus; and afterwards passed over to the island of Panchæa which lies in the Ocean, where he erected an altar to Ouranus his forefather. From thence he went into Syria to Cassius who was then the ruler of that country, from whom Mount Cassius receives its name. Passing thence into Cilicia he conquered Cilix the governor of those parts; and having travelled through many other nations he was honored by all and universally acknowledged as a God.—*Diod. Sic. Ecl.* 681. *cited by Euseb. Præp. Evan.* II.

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THE

CHALDÆAN ORACLES OF

ZOROASTER.

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THE CHALDÆAN ORACLES OF ZOROASTER.

CAUSE

GOD, FATHER, MIND, FIRE MONAD, DUAD, TRIAD.*

1.† Ὁ δὲ Θεός ἐστι κεφαλὴν ἔχων ἱέρακος· οὗτός ἐστιν ὁ πρῶτος, ἄφθαρτος, ἀΐδιος, ἀγένητος, ἀμερὴς, ἀνομοιότατος, ἡνίοχος παντὸς καλοῦ, ἀδωροδόκητος, ἀγαθῶν ἀγαθώτατος, φρονίμων φρονιμώτατος. ἔστι δὲ καὶ πατὴρ εὐνομίας καὶ δικαιοσύνης, αὐτοδίδακτος, φυσικὸς, καὶ τέλειος, καὶ σοφὸς, καὶ ἱεροῦ φυσικοῦ μόνος εὑρετής.

But God is he that has the head of a hawk. He is the first, indestructible, eternal, unbegotten, indivisible, dissimilar; the dispenser of all good; incorruptible; the best of the good, the wisest of the wise: he is the father of equity and justice, self-taught, physical, and perfect, and wise, and the only inventor of the sacred philosophy.—*Euseb. Præp. Evan.* lib. I. c. 10.

* Mr. Taylor in his collection of the oracles (Class. Journ. No. 22.) has arranged them under the following heads. I. The oracles which he conjectures may be ascribed to Zoroaster himself. This division includes the collection of Psellus, and in this collection are marked Z. as in the 8th. II. Oracles delivered by Theurgists under the reign of Marcus Antoninus. These relate to the Intelligible and Intellectual orders: and are here distinguished by a T as in the 4th. III. Oracles delivered either by the Theurgists or by Zoroaster, here marked Z or T. as in the 2nd. The rest he has placed together as uncertain or imperfect in their meaning; to which he has subjoined a few from the Treatise of Lydus de Mensibus. We are also indebted to Mr. Taylor for the references to the authors from whom the collection was originally made, and for the addition of several oracles hitherto unnoticed: the latter are distinguished by the letters *Tay.* after the reference, as in the 2nd oracle.

† Eusebius attributes this to the Persian Zoroaster. I have added it to the collection.

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II.* Οἵ γε Θεουργοὶ θεὸν εἶναί φασιν, καὶ ὕμνουσι πρεσβύτερον καὶ νεώτερον. καὶ κυκλοέλικτον τὸν θεὸν καὶ αἰώνιον· καὶ νοοῦντα τὸν σύμπαντα τῶν ἐν τῷ κόσμῳ κινουμένων ἁπάντων ἄριθμον καὶ πρὸς τούτοις ἀπέραντον διὰ τὴν δύναμιν καὶ ἑλικοειδῆ φασι μετὰ τούτων.

Theurgists assert that he† is a God, and celebrate him as both older and younger, as a circulating and eternal God, as understanding the whole number of all things moved in the world, and moreover infinite through his power and of a spiral form.

Z or T. *Proc. in Tim.* 244.—*Tay.*

III. Θεὸν ἐγκόσμιον, αἰώνιον, ἀπέραντον.
Νέον, καὶ πρεσβύτην, ἑλικοειδῆ.

The mundane god, eternal, boundless,
Young and old, of a spiral form.

IV. Τῆς γὰρ ἀνεκλείπτου ζώης καὶ τῆς ἀτρυτοῦ δυναμέως, καὶ τῆς ἀόκνου, κατὰ τὸ λόγιον, ἐνεργείας ὁ Αἰὼν (αἰτία).

For Eternity,‡ according to the oracle, is the cause of never-failing life, of unwearied power, and unsluggish energy.

T. *Tay.*

V. Σιγώμενος καλεῖται ὑπὸ τῶν θεῶν, οὗτος ὁ ἄκλιτος θεὸς, καὶ τῷ νῷ συνῳδεῖν λέγεται καὶ κατὰ νοῦν μόνον ὑπὸ τῶν ψυχῶν γνωρίζεσθαι.

Hence this stable God is called by the gods silent, and is said to consent with mind, and to be known by souls through mind alone. T. *Proc. in Theol.* 321.—*Tay.*

VI. Οἱ Χαλδαῖοι τὸν θεὸν (Διόνυσον) Ἰάω λέγουσιν, (ἀντὶ τοῦ, φῶς ῥοητὸν) τῇ Φοινίκων γλώσσῃ, καὶ Σαβαὼθ δὲ πολλαχοῦ

* Lobeck seems to be of opinion that neither this nor the one next following have any claim to be inserted.

† χρόνος Time Tay.—Qy. Κρόνος. The latter Platonists continually substitute Χρόνος for Κρόνος.

‡ The Gnostics used the word Æon itself for their different celestial orders. See also Sanchoniatho, p. 4.

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λέγεται, οἷον ὁ ὑπὲρ τοὺς ἑπτὰ πόλους, τουτέστιν ὁ δημιουργὸς.

The Chaldæans call the God (Dionysus or Bacchus) Iao in the Phœnician tongue (instead of the intelligible light), and he is often called Sabaoth, signifying that he is above the seven poles, that is the Demiurgus. *Lyd. de Mens.* 83.—*Tay.*

VII. Πάντα γὰρ συνέχων τῇ ἑαυτοῦ μίᾳ τῆς ὑπαρξέως ἀκρότητι, κατὰ τὸ λόγιον, αὐτὸς πᾶς ἔξω ὑπάρχει.

Containing all things in the one summit of his own hyparxis, he himself subsists wholly beyond.

T. *Proc. in Theol.* 212.—*Tay.*

VIII. Τὰ πάντα μετροῦν καὶ ἀφόριζον, ὡς τὰ λόγιά φησι.

Measuring and bounding all things.

T. *Proc. in Pl. Th.* 386.—*Tay.*

IX. Οὐ γὰρ ἀπὸ πατρικῆς ἀρχῆς ἀτελές τι τροχάζει.

For nothing imperfect circulates from a paternal principle.

Z. *Psell.* 38.—*Plet.*

X. Πατὴρ οὐ φόβον ἐνθρώσκει, πείθω δ' ἐπιχέει.

The father hurled not forth fear but infused persuasion.

Z. *Plet.*

XI. . . . . Ἑαυτὸν ὁ πατὴρ ἥρπασεν
Οὐδ' ἐν ἑῇ δυνάμει νοερᾷ κλείσας ἴδιον πῦρ.

. . . . The Father has hastily withdrawn himself;
But has not shut up his own fire in his intellectual power.

Z. *Psell.* 30.—*Plet.* 33.

XII. Τοιοῦτος γὰρ ὁ ἐκεῖ νοῦς πρὸ ἐνεργίας ἐνεργῶν, ὅτι
Μηδὲ προῆλθεν, ἀλλ' ἔμενεν ἐν τῷ πατρικῷ βυθῷ,*

* Βαθῷ Fr. Pat.

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Καὶ ἐν τῷ ἀδύτῳ, κατὰ τὴν θεοθρέμμονα σιγήν.

Such is the Mind which is there energizing before energy.
That it has not gone forth but abode in the paternal depth,
And in the adytum according to divinely-nourished silence.

T. *Proc. in Tim.* 167.

XIII. Εἰσὶ πάντα πυρὸς ἐνὸς ἐκγεγαῶτα.
Πάντα γὰρ ἐξετέλεσε πατὴρ, καὶ νῷ παρέδωκε
Δευτέρῳ, ὃν πρῶτον κλητίζεται ἔθνεα † ἀνδρῶν.

All things are the progeny of one fire.
The Father perfected all things, and delivered them over
To the second Mind, whom all nations of men call the first.

Z. *Psell.* 24.—*Plet.* 30.

XIV. Καὶ τοῦ νοῦ, ὃς τὸν ἐμπύριον κόσμον ἄγει.

And of the Mind which conducts the empyrean world.

T. *Dam. de Prin.*

XV. Ἃ νοῦς λέγει, τῷ νοεῖν δὴ ποῦ λέγει.

What the Mind says, it says by understanding.

Z. *Psell.* 35.

XVI. Ἡ μὲν γὰρ δύναμις σὺν ἐκείνοις, νοῦς δ' ἀπ' ἐκείνου.

Power is with them, but Mind is from him.

T. *Proc. in Plat. Th.* 365.

XVII. Νοῦς πατρὸς ἀραιοῖς ἐποχούμενος ἰθυντῆρσιν
Ἀκνάμπτου ἀστράπτουσιν ἀμειλίκτου πυρὸς ὀλκοῖς.

The Mind of the Father riding on attenuated rulers
Which glitter with the furrows of inflexible and implacable Fire.

T. *Proc. in Crat.*—*Tay.*

XVIII. . . . . Μετὰ δὲ πατρικὰς διανοίας

† Pletho has πᾶν γένος: he omits the first line, which Taylor also gives by itself in another place.

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Ψυχὴ ἐγὼ ναίω, θερμὴ ψυχοῦσα τὰ πάντα,
. . . . . Κατέθετο γὰρ
Νοῦν μὲν ἐνὶ ψυχῇ, ψυχὴν δ' ἐνὶ σώματι ἀργῷ,
Ἡμῶν ἐγκατέθηκε πατὴρ ἀνδρῶν τε θεῶν τε.

. . . . . After the paternal conception
I the Soul reside, a heat animating all things.
. . . . . For he placed
Mind in Soul and Soul in dull Body,
The Father of Gods and Men so placed them in ours.

Z. or T. *Proc. in Tim.* 124.

XIX. Συνηφίσταται γὰρ τὰ φυσικὰ ἔργα τῷ νοερῷ φέγγει
Τοῦ πατρὸς· Ψυχὴ γὰρ κοσμήσασα τὸν μέγαν
Οὐρανὸν, καὶ κοσμοῦσα μετὰ τοῦ πατρὸς.
Κέρατα* δὲ καὶ αὐτῆς ἐστήρικται ἄνω.

Natural works coexist with the intellectual light
Of the Father. For it is the Soul, which adorned the great heaven
And which adorns it after the Father.
But her horns are established on high.

Z. or T. *Proc. in Tim.* 106.

XX. Ὅτι ψυχὴ πῦρ δυνάμει πατρὸς οὖσα φαεινὸν,
Ἀθανάτος τε μένει, καὶ ζωῆς δεσπότις ἐστὶ·
Καὶ ἴσχει κόσμου πολλὰ πληρώματα κόλπων.

The Soul, being a bright fire, by the power of the father,
Remains immortal, and is mistress of life,
And fills up many of the recesses of the world.

Z. *Psell.* 28.—*Plet.* 11.

XXI. Μιγνυμένων δ' ὀχετῶν, πυρὸς ἀφθίτου ἔργα τελοῦσα.

The channels being intermixed, she performs the works of incorruptible fire.

Z. or T. *Proc. in Pl. Polit.* 399.

* Lob. proposes κρᾶτα.

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XXII. Οὐ γὰρ εἰς ὕλην, πῦρ ἐπέκεινα τὸ πρῶτον
Ἐὴν δύναμιν κατακλείει ἔργοις, ἀλλὰ νόῳ.
Νοῦ γὰρ νοῦς ἐστὶν ὁ κόσμου τεχνίτης πυριόυ.

For the Fire which is first beyond did not shut up his power
In matter by works but by mind:
For the framer of the fiery world is the Mind of Mind.

T. *Proc. in Theol.* 333.—*in Tim.* 157.

XXIII. Ὃς ἐκ νόου ἔκθορε πρῶτος
Ἕσσαμενος πυρὶ πῦρ, συνδέσμων* ὄφρα κεράσῃ
Πηγαίους κρατῆρας, ἑοῦ πυρὸς ἄνθος ἐπίσχων.

Who first sprung from Mind
Clothing fire with fire, binding them together that he might mingle
The fountainous craters, while he preserved the flower of his own fire.

T. *Proc. in Parm.*

XXIV. Ἔνθεν συρόμενος πρηστὴρ ἀμυδροῖο πυρὸς ἄνθος,
Κόσμων ἐνδρώσκων κοιλώμασι. Πάντα γὰρ ἔνθεν
Ἄρχεται εἰς τὸ κάτω τείνειν ἀκτίνας ἀγητάς.

Thence a fiery whirlwind drawing the flower of glowing fire,
Flashing into the cavities of the worlds; for all things from thence
Begin to extend downwards their admirable rays.

T. *Proc. in Theol. Plat.* 171. 172.

XXV.† Ἡ μονὰς ἐκεῖ πρώτως, ὅπου πατρικὴ μονὰς ἐστί.

The Monad is there first where the paternal Monad subsists.

T. *Proc. in Euc.* 27.

* συνδεσμιον Tay.

† Οἷον οἱ Πυθαγόρειοι, διὰ μονάδος, καὶ δυάδος, καὶ τριάδος, ἢ ὁ Πλάτων διὰ τοῦ περάτος, καὶ τοῦ ἀπείρου, καὶ τοῦ μικτὸν, ἢ πρότερόν γε ἡμεῖς; διὰ τοῦ ἑνὸς καὶ τῶν πολλῶν καὶ τοῦ ἡνωμένου, τοῦτο οἱ χρήσμοι τῶν θεῶν διὰ τῆς ὑπαρξέως καὶ δυναμέως καὶ καὶ ἐνεργείας.

What the Pythagoreans signify by Monad, Duad, and Triad—or Plato by Bound, Infinite, or Mixed; or we in the former part of this work, by The One, The Many, and The United; that the oracles of the Gods intend by Hyparxis, Power, and Energy.—*Dam. de Prin.*—*Tay.*

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XXVI. Ταναὴ ἐστὶ μονὰς, ... ἣ δύο γεννᾷ.

The Monad is extended which generates two.

T. *Proc. in Euc.* 27.

XXVII. Δυὰς γὰρ παρὰ τῷδε καθῆται, (καὶ νοεραῖς ἀστράπτει τομαῖς)*
Καὶ τὸ κυβερνᾷν τὰ πάντα, καὶ τάττειν ἕκαστον (οὐ ταχθέν.)

For the Duad sits by this, and glitters with intellectual sections,
To govern all things, and to order each.

T. *Proc. in Plat.* 376.

XXVIII. Εἰς τρία γὰρ νοῦς εἶπε πατρὸς τέμνεσθαι ἅπαντα,
Οὗ τὸ θέλειν κατένευσε, καὶ ἤδη πάντα ἐτέτμητο.

The Mind of the Father said that all things should be cut into three:
His will assented, and immediately all things were cut.

T. *Proc. in Parm.*

XXIX. Εἰς τρία γὰρ εἶπε νοῦς πατρὸς ἀϊδίου,
Νῷ πάντα κυβερνῶν.

The Mind of the eternal Father said into three,
Governing all things by Mind.

T. *Proc. in Tim.*

XXX. Τῆς δὲ γὰρ ἐκ τριάδος πᾶν πνεῦμα πατὴρ ἐκέρασε.

The Father mingled every Spirit from this Triad.

Lyd. de Men. 20.—*Tay.*

XXXI. Τῇς δὲ γὰρ ἐκ τριάδος κόλποισιν ἐπάρχεθ' ἅπαντα.

All things are governed in the bosoms of this triad.

Lyd. de Men. 20.—*Tay.*

* The oracle stands in the text as given by Fr. Patricius, Standley and Taylor. Lobeck shows that the passages in parenthesis do not properly belong to it. οὐ ταχθέν should also be οὗ ταχθέν as connected with the succeeding sentence in Proclus.

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XXXII. Πάντα γὰρ ἐν τρισὶ τοῖς δὲ κυβερνᾶταί τε καί ἐστι.

All things are governed and subsist in these three.

T. *Proc. in I. Alcib.*

XXXIII. Ἀρχαῖς γὰρ τρισὶ ταῖς δὲ λάβοις δουλεύειν ἅπαντα.

For you may conceive that all things serve these three principles.

T. *Dam. de Prin.*

XXXIV. Ἐκ* τῶνδὲ ῥέει τριάδος δέμας πρὸ τῆς οὔσης,
Οὐ πρώτης, ἀλλ' οὗ τὰ μετρεῖται.

From these flows the body of the Triad, being pre-existent,
Not the first, but that by which things are measured.

Z. or T. *Anon.*

XXXV. Καὶ ἐφάνησαν ἐν αὐτῇ ἥ τ' ἀρετὴ, καὶ ἡ σοφία.
Καὶ ἡ πολύφρων ἀτρέκεια.

And there appeared in it virtue, and wisdom,
And multiscient truth.

Z. or T. *Anon.*

XXXVI. Παντὶ γὰρ ἐν κόσμῳ λάμπει τριὰς, ἧς μονὰς ἄρχει.

For in the whole world shineth a Triad, over which a Monad rules.

T. *Dam. in Parm.*

XXXVII. ....† Ἱερὸς πρῶτος δρόμος, ἐν δ' ἀρα μέσῳ
Ἠέριος, τρίτος ἄλλος, ὃς ἐν πυρὶ τὴν χθόνα θάλπει.

The first is the sacred course ...., but in the middle
Air, the third the other which cherisheth the earth in fire.

Z. or T. *Anon.*

XXXVIII. Ἀρδὴν ἐμψυχοῦσα φάος, πῦρ, αἰθέρα, κόσμους.

Abundantly animating light, fire, ether, worlds.

Z. or T. *Simp. in Phys.* 143.

* Tay.—Τῇ Fr. Pat.

† Jones proposes ἡελίου. Hippocrates uses the same expression of δρόμος ἡλίου.

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IDEAS*

INTELLIGIBLES, INTELLECTUALS, IYNGES, SYNOCHES, TELETARCHÆ, FOUNTAINS, PRINCIPLES, HECATE AND DÆMONS.

XXXIX. Νοῦς πατρὸς ἐρροίζησε, νόησας ἀκμάδι βουλῇ
Παμμόρφους Ἰδέας. πηγῆς δ' ἀπὸ μιᾶς ἀποπτᾶσαι
Ἐξέθορον. πατρόθεν γὰρ ἔην βουλή τε τελός τε
(Δι' ὧν συνάπτεται τῷ πατρὶ, ἄλλην κατ' ἄλλην
Ζωὴν, ἀπὸ μεριζομένων ὀχετῶν.) †
Ἀλλ' ἐμερίσθησαν, νοερῷ πυρὶ μοιρηθεῖσαι
Εἰς ἄλλας νοεράς· κόσμῳ γὰρ ἄναξ πολυμόρφῳ
Προύθηκεν νοερὸν τύπον ἄφθιτον, οὗ κατὰ κόσμον
Ἴχνος ἐκειγόμενος μορφῆς καθ' ἃ ‡ κόσμος ἐφάνθη,
Παντοίαις ἰδέαις κεχαρισμένος, ὧν μία πηγὴ,
Ἐξ ἧς ῥοιζοῦνται μεμερισμέναι ἄλλαι, ἄπλητοι,
Ῥηγνύμεναι κόσμου περὶ σώμασιν, αἱ περὶ κόλπους
Σμερδαλέους, σμήνεσσιν ἐοικυῖαι, φορέονται,
Τραποῦσι περ τ' ἀμφὶ παρασχέθον ἄλλυδις ἄλλη,
Ἔννοιαι νοεραὶ πηγῆς πατρικῆς ἀπὸ, πολὺ
Δραττόμεναι πυρὸς ἄνθος ἀκοιμήτου χρόνους ἀκμῇ,
Ἀρχεγόνους Ἰδέας πρώτη πατρὸς ἔβλυσε τᾶς δε
Αὐτοτελὴς πηγή.

The Mind of the Father made a jarring noise, understanding by unwearied counsel

* The whole of the following division is a system grafted upon the Platonic doctrine of Ideas. It is composed of six different orders, called Triads, or each consisting of three Triads, which have different names in the respective theologies of the Modern Platonists, and of those who assumed the title of Chaldæans. Both regarded the first Cause as the One and the Good; from whom proceeded in succession the three first orders which were all Ineffable and Superessential.

† Taylor omits these two lines, which Fr. Pat. and Stan insert.

‡ μετα Tay.

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Omniform ideas: which flying out from one fountain
They sprung forth: for from the Father was the will and the end;
(By which they are connected with the Father
According to alternate life from several vehicles,)
But they were divided, being by intellectual fire distributed
Into other Intellectuals: For the king previously placed before the multiform world
An intellectual, incorruptible pattern, the print of whose form
Is promoted through the world, according to which things the world appeared
Beautified with all-various Ideas; of which there is one fountain,
From this the others rush forth distributed,
And separated about the bodies of the world, and are borne
Through its vast recesses like swarms
Turning themselves on all sides in every direction,
They are Intellectual conceptions from the paternal fountain,
Partaking abundantly the flower of Fire in the point of restless time,
But the primary self-perfect fountain of the Father
Poured forth these primogenial ideas.

Z. or T. *Proc. in Parm.*

XL. Πολλαὶ μὲν δὴ αἵδε ἐπεμβαίνουσι φαεινοῖς
Κόσμοις ἐνδρώσκουσαι· καὶ ἐν αἷς ἀκρότητες ἔασι
Τρεῖς,

These being many ascend flashingly into the shining worlds
And in them are contained three summits.

T. *Dam. in Parm.*

XLI. ..... Φρουροὶ τῶν ἔργων εἰσὶ τοῦ πατρὸς
Καὶ τοῦ ἑνὸς νοῦ τοῦ νοητοῦ.

They are the guardians of the works of the Father
And of the one Mind, the Intelligible.

T. *Proc. in Th. Plat.* 205.

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XLII.* Πάντα γάρ ἐστι ὅμου ἐν κόσμῳ τῷγε νοητῷ.

All things subsist together in the Intelligible world.

T. *Dam. de Prin.—Tay.*

XLIII. Τὸν δὲ νοεῖ πᾶς νοῦς θεὸν, οὐ γὰρ ἄνευ νόος ἐστὶ νοητοῦ,
Καὶ τὸ νοητὸν οὐ νοῦ χωρὶς ὑπάρχει.

But all Intellect understands the deity, for Intellect is not without the Intelligible,

And the Intelligible does not subsist apart from Intellect.

Z. or T. *Dam.*

XLIV. Οὐ γὰρ ἄνευ νόος ἐστὶ νοητοῦ· οὐ χωρὶς ὑπάρχει.

For Intellect is not without the Intelligible: it does not subsist apart from it.

Z. or T. *Proc. Th. Plat.* 172.

XLV. Νῷ μὲν κατέχει τὰ νοητὰ, ψυχὴν δ' ἐπάγει κόσμοις.

By Intellect he contains the Intelligibles, but introduces the Soul into the worlds.

XLVI. Νῷ μὲν κατέχει τὰ νοητὰ, αἴσθησιν δ' ἐπάγει κόσμοις.

By Intellect he contains the Intelligibles, but introduces Sense into the worlds. T. *Proc. in Crat.*

XLVII. Σύμβολα γὰρ πατρικὸς νόος ἔσπειρε κατὰ κόσμον,
Ὃς τὰ νοητὰ νοεῖ, καὶ ἄῤῥαστα καλληΐται.

For the paternal Intellect, which understands Intelligibles,

And adorns things ineffable, has sowed symbols through the world.

T. *Proc. in Crat.*

LVIII. Ἀρχὴ πάσης τμήσεως ἥδε ἡ τάξις.

This order is the beginning of all section.

T. *Dam. de Prin.*

* I. The first Order is the *Intelligible Triad* of the Platonists, but Psellus says it was venerated among the Chaldæans as a *certain Paternal Profundity*, containing three triads, each consisting of Father, Power and Intellect.

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XLIX. Ἡ νοητὴ πάσης τμήσεως ἄρχει.*
The Intelligible is the principle of all section.
T. *Dam. de Prin.*

L. Τροφὴ δὲ τῷ νοοῦντι τὸ νοητόν.
The Intelligible is food to that which understands.
T. *Dam. de Prin.*

LI. Τὰ λόγια περὶ τῶν ταξέων πρὸ τοῦ Οὐρανοῦ ὡς ἀφθέγκτων ἐνεδείξατο, καὶ προσέθηκε
Σίγη ἔχει μυστά.
The oracles concerning the orders exhibits it prior to Heaven as ineffable, and add—
It has mystic silence. T. *Proc. in Crat.—Tay.*

LII. Θόας τὰς νοητὰς αἰτίας τὸ λόγιον κάλει, καὶ προϊούσας ἀπὸ τοῦ πατρὸς θέειν ἐπ' αὐτόν.
The oracle calls the Intelligible causes Swift, and asserts that proceeding from the Father, they run to him.
T. *Proc. in Crat.—Tay.*

LIII. † Τὰ μὲν ἐστὶ νοερὰ καὶ νοητὰ, ὅσα νοοῦντα νοεῖται.
Those natures are both Intellectual and Intelligible, which, themselves possessing intellection, are the objects of intelligence to others. T. *Proc. Th. Plat.* 179.

LIV. Νοούμεναι ἴυγγες πατρόθεν νοέουσι καὶ αὐταὶ·
Βουλαῖς ἀφθέγκτοισι κινούμεναι ὥστε νοῆσαι.
The intelligible Iynges themselves understand from the Father;
By ineffable counsels being moved so as to understand.
Z. *Psell.* 41.—*Plet.* 31.

* ἄγει Fr. Patr.

† II. The second order of the Platonists was the *Intelligible and at the same time Intellectual Triad.* Among the Chaldæans it consisted of the *Iynges, Syonches and Teletarchæ.*

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LV. Ὅτι ἐργάτις, ὅτι ἐκδότις ἐστὶ πυρὸς ζωηφόρου.
Ὅτι καὶ τὸ ζωογόνον πληροῖ τῆς Ἑκάτης κόλπον.
Καὶ ἐπιῤῥεῖ τοῖς Συνοχεῦσιν ἀλκὴν ζήθαρον πυρὸς
Μέγα δυναμένοιο.

Because it is the operator, because it is the giver of life-bearing fire.
Because it fills the life-producing bosom of Hecate.
And it instils into the Synoches the enlivening strength of Fire
Endued with mighty power.
T. *Proc. in Tim.* 128.

LVI. Φρουρεῖν αὖ πρηστῆρσιν ἑοῖς ἀκρότητας ἔδωκεν.
Ἐγκεράσας ἀλκῆς ἴδιον μένος ἐν Συνοχεῦσιν.

He gave to his own whirlwinds to guard the summits,
Mingling the proper force of his own strength in the Synoches.
T. *Dam. de Prin.*

LVII. Ἀλλὰ καὶ ὑλαίοις ὅσα δουλεύει Συνοχεῦσι.

But likewise as many as serve the material Synoches.
T.

LVIII. Οἱ Τελετάρχαι συνείληπται τοῖς Συνοχεῦσι.

The Teletarchs are comprehended in the Synoches.
T. *Dam. de Prin.*

LIX. Ῥείη τοι νοερῶν μακάρων πηγή τε ροή τε,
Πάντων γὰρ πρώτη δυνάμεις κόλποισιν ἀφράστοις
Δεξαμένη, γενεὴν ἐπὶ πᾶν προχέει τροχάουσαν.

Rhea the fountain and river of the blessed Intellectuals
Having first received the powers of all things in her ineffable bosom
Pours forth perpetual generation upon every thing.
T. *Proc. in Crat.*—*Tay.*

† III. The *Intellectual Triad* of later Platonists corresponds with the *Fountains or Fontal Fathers* of the Chaldæans.

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LX. Ἔστι γὰρ πέρας τοῦ πατρικοῦ βυθοῦ*, καὶ πηγὴ τῶν νοερῶν.

For it is the bound of the paternal depth, and the fountain of the Intellectuals.

T. *Dam. de Prin.*

LXI. . . . . Ἔστι γὰρ ἀλκῆς
Ἀμφιφαοῦς δύναμις, νοεραῖς στράπτουσα τομαῖσι.

. . . . For he is a power
Of circumlucid strength, glittering with Intellectual sections.

T. *Dam.*

LXII. Νοεραῖς ἀστράπτει τομαῖς, ἔρωτος δ' ἐνεπλήσε τὰ πάντα.

He glitters with Intellectual sections, but has filled all things with love.

T. *Dam.*

LXIII. Τοῖς δὲ πυρὸς νοεροῦ νοεροῖς πρηστῆρσιν ἅπαντα
Εἵκαθε δουλεύοντα, πατρὸς πειθηνίδι βουλῇ.

To the Intellectual whirlwinds of Intellectual fire all things
Are subservient, through the persuasive counsel of the Father.

T. *Proc. in Parm.*

LXIV. Ὦ πῶς ἔχει κόσμος νοεροὺς ἀνοχῆας ἀκαμπεῖς.

Oh how the world has inflexible Intellectual rulers.

LXV. Μέσον τῶν πατέρων Ἑκάτης † κέντρον φορεῖται.

The centre of Hecate corresponds with that of the fathers.

T.

LXVI. Ἐξ αὐτοῦ γὰρ πάντες ‡ ἐκθρώσκουσι ἀμείλικτοι τε κεραυνοὶ,
Καὶ πρηστηροδόχοι κόλποι παμφεγγέος ἀλκῆς
Πατρογενοῦς Ἑκάτης· καὶ ὑπεζωκὸς πυρὸς ἄνθος
Ἥδε κραταιὸν πνεῦμα πόλων πυρίων ἐπέκεινα.

From him leap forth all implacable thunders,

* Βαθοῦ. Fr. P. † ἑκάστης. Fr. P. ‡ Tay. omits ἐξ and πάντες.

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And the whirlwind receiving bosoms of the all-splendid strength
Of the Father-begotten Hecate; and he who begirds the flower of fire
And the strong spirit of the poles, all fiery beyond.
T. *Proc. in Crat.*

LXVII. Πηγαῖον ἄλλον, ὃς τὸν ἐμπύριον κόσμον ἄγει.
Another fontal, which leads the empyreal world.
Z. or T. *Proc. in Tim.*

LXVIII. Καὶ πηγὴ πηγῶν, καὶ πέρας πηγῶν ἁπασῶν.
The fountain of fountains, and the boundary of all fountains.
T. *Dam. de Prin.*

LXIX. Ὑπὸ δύο νώων ἡ ζωογόνος πηγὴ περιέχεται ψυχῶν.
Under two minds the life-generating fountain of souls is comprehended.
T. *Dam. de Prin.*

LXX. Ὑποκειται αὐταῖς ἀρχικὸς αὐλῶν*.
Beneath them lies the principal of the immaterials.
Z. or T. *Dam. in Parm.*

LXXI. Πατρογενὲς φάος, πολὺ γάρ μόνος, ἐκ πατρὸς ἀλκῆς
Δρεψάμενος νόου ἄνθος, ἔχει τῷ† νοεῖν πατρικὸν νοῦν
Ἐνδιδόναι πάσαις πηγαῖς τε καὶ ἀρχαῖς,

* The last of the Intellectual Triad was the Demiurgus, from whom proceeded the Effable and Essential orders including all sorts of Dæmons. They are according to the respective systems—

OF THE PLATONISTS.	OF THE CHALDEANS.
IV. The Supermundane.	IV. The Principles.
V. The Liberated.	V. The Azonic.
VI. The Mundane.	VI. The Zonic.

The Demiurgus was the fabricator of the world, and held the same relative position to the three succeeding essential orders as did the first cause to the three preceding or superessential orders.

† Qy. τὸ.—I have so translated it.

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Καὶ τὸ νοεῖν, ἀεί τε μένειν ἀόκνῳ στροφάλιγγι.

Father-begotten light, for he alone having gathered from the strength of the Father
The flower of mind has the power of understanding, the paternal mind;
To instil into all fountains and principles the power
Of understanding, and of always remaining in a ceaseless revolution.

T. *Proc. in Tim.* 242.

LXXII. . . . . Πάσας πηγάς τε καὶ ἀρχὰς
Δινεῖν ἄει τε μένειν ἀόκνῳ στροφάλιγγι.

All fountains and principles whirl round,
And always remain in a ceaseless revolution.

Z. or T. *Proc. in Parm.*

LXXIII. Ἀρχάς, αἱ πατρὸς ἔργα νοήσασαι νοητὰ
Αἰσθητοῖς ἔργοις, καὶ σώμασιν ἀμφεκάλυψεν.
Διαπόρθμιοι ἑστῶτες φάναι τῷ πατρὶ καὶ τῇ ὕλῃ.
Καὶ τὰ ἐμφανῆ, μιμήματα τῶν ἀφανῶν ἐργαζόμενοι.
Καί τ' ἀφανῆ εἰς τὴν ἐμφανῆ κοσμοποιΐαν ἐγγραφοντες.

The Principles, which have understood the Intelligible works of the Father
He has clothed in sensible works and bodies,
Being the intermediate links standing to communicate between the Father and Matter,
Rendering apparent the images of unapparent natures,
And inscribing the unapparent in the apparent frame of the world.

Z. or T. *Dam. de Prin.*

LXXIV. Ὅτι Ταρτάρου καὶ Γῆς τῆς συζυγούσης τῷ Οὐρανῷ ὁ Τυφὼν, Ἔχιδνα, ὁ Πύθων, οἷον Χαλδαϊκή τις τρίας ἔφορος τῆς ἀτακτοῦς πάσης δημιουργίας.

Typhon, Echidna, and Python, being the progeny of Tartarus and Earth, which is conjoined with Heaven, form as it were a

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certain Chaldaic triad, which is the inspector of the whole disordered fabrication.

T. *Olymp in Phæd.—Tay.*

LXXV. Ἀπὸ τῶν ἀερίων ἀρχόντων συνυφίστανται οἱ ἄλογοι δαιμόνες, διὸ καὶ τὸ λόγιόν φησιν.

Ἠερίων ἐλάτηρα κυνῶν χθονίων τε καὶ ὑγρῶν.

Irrational dæmons derive their subsistence from the aërial rulers, wherefore the oracle says,

Being the charioteer of the aërial, terrestrial, and aquatic dogs.

T. *Olymp. in Phæd.—Tay.*

LXXVI. Τὸ ἐνυδρὸν, ἐπὶ μὲν τῶν θείων, τὴν ἀχωριστὸν ἐπιστασίαν ἐνδείκνυται τοῦ ὕδατος. διὸ καὶ τὸ λόγιον ὑδροβατήρας κάλει τοὺς θεοὺς ταύτους.

The aquatic, when applied to divine natures, signifies a government inseparable from water, and hence the oracle calls the aquatic gods water walkers.

T. *Proc. in Tim.* 270.—*Tay.*

LXXVII. Sunt etiam dæmones aquei quos Nereides vocat Orpheus, in sublimioribus exhalationibus aquæ, quales sunt in hoc aere nubiloso, quorum corpora videntur quandoque acutioribus oculis, presertim in Perside et Africa ut existimat Zoroaster.

There are certain aquatic dæmons whom Orpheus called Nereides in the more elevated exhalations of water such as appear in this cloudy air, whose bodies are sometimes seen, as Zoroaster thinks, by more acute eyes, especially in Persia and Africa.

T. *Fic. de Im. Am.* 123.—*Tay.*

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PARTICULAR SOULS.

SOUL, LIFE, MAN.

LXXVIII. Ταῦτα πατὴρ ἐννόησε, βροτὸς δ' οἱ ἐψύχωτο.

These things the Father conceived, and the mortal was animated for him. T. *Proc. in Tim.* 336.

LXXIX. Κατέθετο γὰρ νοῦν ἐν ψυχῇ, ἐν σώματι δὲ
Τμέας ἐγκατέθηκε πατὴρ ἀνδρῶν τε θεῶν τε.

For the Father of gods and men placed the mind in soul,
But in body he placed you.

LXXX. Σύμβολα γὰρ πατρικὸς νόος ἔσπειρε ταῖς ψυχαῖς.

The paternal mind has sowed symbols in the souls.
Z. *Psell.* 26—*Plet.* 6.

LXXXI. Ψυχαῖον σπινθῆρα δυσὶ κράσαι ὁμοιοίαις
Νῷ καὶ πνεύματι θείῳ, ἐφ' οἷς τρίτον ἀγνὸν ἔρωτα,
Συνδετικὸν πάντων ἐπιβήτορα σεμνὸν ἔθηκεν.

Having mingled the vital spark from two according substances,
Mind and Divine Spirit, as a third to these he added
Holy Love, the venerable charioteer uniting all things.
Lyd. de Men. 3.—*Tay.*

LXXXII. Τὴν ψυχὴν ἀναπλήσας ἔρωτι βαθεῖ.

Filling the soul with profound love.
Z. or T. *Proc. in Pl. Theol.* 4.

LXXXIII. Ψυχὴ ἡ μερόπων θεὸν ἄγξει πῶς εἰς ἑαυτήν.
Οὐδὲν θνητὸν ἔχουσα ὅλη θεόθεν μεμέθευσται.
Ἁρμονίαν αὐχεῖ γάρ, ὑφ' ἣ πέλε σῶμα βρότειον.

The Soul of men will in a manner clasp God to herself.
Having nothing mortal she is wholly inebriated from God,
For she glories in the harmony under which the mortal body exists. Z. *Psell.* 17.—*Plet.* 10.

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LXXXIV. Αἱ μὲν ἐρρωμενέστεραι ψυχαὶ δι' ἑαυτῶν θεῶνται τὸ ἀληθὲς, καί εἰσιν εὑρετικώτεραι "σωζόμεναι δι' αὐτῆς ἄλκης" ὥς φησι τὸ λόγιον.

The more powerful souls perceive truth through themselves, and are of a more inventive nature. "Such souls are saved through their own strength," according to the oracle.

T. *Proc. in I. Alc.—Tay.*

LXXXV. Τὸ λόγιόν φησι τὰς ψυχὰς ἀναγόμενας τὸν παιᾶνα ᾄδειν.

The oracle says, ascending souls sing a pæan.

Z. or T. *Olym. in Phæd.—Tay.*

LXXXVI. Ἧ μάλα δὴ κεῖναί γε μακάρταται ἔξοχα πασέων
Ψυχάων ποτὶ γαῖαν ἀπ' οὐράνοθεν προχέονται.
Κεῖναι δ' ὄλβιαί τε καὶ οὐ φατὰ νήματ' ἔχουσαι,
Ὅσσαι ἀπ' αἰγλήεντος, ἄναξ, σέθεν, ἠδὲ καὶ αὐτοῦ
Ἐκ Διὸς ἐξεγένοντο, Μίθου* κρατερῆς ὑπ' ἀνάγκης.

Of all souls those certainly are superlatively blessed
Which are poured forth from heaven to earth;
And they are happy, and have ineffable stamina,
As many as proceed from thy splendid self, O king,
Or from Jove himself, under the strong necessity of Mithus.

Z. or T. *Synes de Insom.* 153.

LXXXVII. Βίῃ ὅτι σῶμα λιπόντων ψυχαὶ καθαρώταται.

The souls of those who quit the body violently are most pure.

Z. *Psel.* 27.

LXXXVIII. Ψυχῆς ἐξωστῆρες ἀνάπνοοι, εὔλυτοι εἰσί.

The ungirders of the soul, which give her breathing, are easy to be loosed.

Z. *Psel.* 32.—*Plet.* 8.

LXXXIX. Κᾆν γὰρ τήνδε ψυχὴν ἴδῃς ἀποκαταστάσαν,
Ἀλλ' ἄλλην ἐνίησι πατὴρ, ἐναρίθμιον εἶναι.

For tho' you see this soul manumitted
The Father sends another, that the number may be complete.

Z. or T.

* μίτου Fr. Pat.

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XC. . . . . Νοήσασαι τὰ ἔργα τοῦ πατρὸς
Μοίρης εἱμαρμένης τὸ πτερὸν φεύγουσιν ἀναιδὲς·
Ἐν δὲ Θεῷ κεῖνται πυρσοὺς ἕλκουσαι ἀκμαίους,
Ἐκ πατρόθεν κατιόντες ἀφ' ὧν ψυχὴ κατιόντων
Ἐμπυρίων δρέπεται καρπῶν, ψυχότροφον ἄνθος.

. . . . . Understanding the works of the Father
They avoid the shameless wing of fate;
They are placed in God, drawing strong torches,
Descending from the Father, from which, as they descend, the soul
Gathers of the empyreal fruits the soul-nourishing flower.

Z. or T. *Proc in Tim.* 321.

XCI. Τό γε τοι πνεῦμα τοῦτο τὸ ψυχικὸν, ὅ καὶ πνευματικὴν ψυχὴν προσηγόρευσαν οἱ εὐδαίμονες, καὶ θεὸς καὶ δαίμων παντοδαπὸς, καὶ εἴδωλον γίνεται, καὶ τὰς ποίνας ἐν τούτῳ τίνει ψυχή. Χρῆσμοί τε γὰρ ὁμοφώνουσι περὶ αὐτοῦ, ταῖς ὄναρ φαντασίαις τὴν ἐκεῖ διεξαγωγὴν τῆς ψυχῆς προσεικάζοντες.

This animastic spirit, which blessed men have called the pneumatic soul, becomes a god, an all-various dæmon, and an image, and the soul in this suffers her punishments. The oracles, too, accord with this account: for they assimilate the employment of the soul in Hades to the delusive visions of a dream.

Z. or T. *Synes. de Insom.* p. 139.—*Tay.*

XCII. Ἄλλην κατ' ἄλλην ζωὴν, ἀπὸ μεριζομένων ὀχετῶν.
Ἄνωθεν διήκοντος ἐπὶ τὸ κατ' ἄντικρυ
Διὰ τοῦ κέντρου τῆς γῆς, καὶ* πέμπτον μέσον, ἄλλον
Πυριόχον, ἔνθα κάτεισι μέχρι ὑλαίων ὀχετῶν
Ζωηφόρον πῦρ.

One life with another, from the distributed channels.
Passing from above through the opposite part
Through the centre of the earth; and the fifth the middle,

* Taylor gives only these two last lines from Proc. in Tim. 172.

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Another fiery channel, where the life-beaming fire descends
As far as the material channels.
Z. or T.

XCIII. Ζωῆς τὸ ὑγρὸν σύμβολον· διὸ καὶ τότε μὲν λιβάδα καλοῦσιν αὐτὴν τῆς ὁλῆς ζωογονίας, τότε δὲ πηγήν τινα, καὶ Πλάτων καὶ πρὸ Πλάτωνος οἱ Θεοί.

Moisture is a symbol of life; hence Plato, and the gods before Plato, call it (the soul); at one time the liquid of the whole of vivification, and at another time a certain fountain of it.
Z. *Proc. in Tim.* 318.—*Tay.*

XCIV. Ὦ τολμηρᾶς ἐκ* φύσεως, ἄνθρωπε, τέχνασμα.

O man, of a daring nature, thou subtile production.
Z. *Psel.* 12.—*Plet.* 21.

XCV. Σὸν γὰρ ἀγγεῖον θῆρες χθονὸς οἰκήσουσι.

For thy vessel the beasts of the earth shall inhabit.
Z. *Psel.* 36.—*Plet.* 7.

XCVI. Cum anima currat semper, certo temporis spatio transit omnia, quibus peractis, cogitur recurrere paulatim per omnia denuo, atque eandem in mundo telam generationis retexere, ut placuit Zoroastri, qui iisdem aliquando causis omnino redeuntibus, eosdem similiter effectuò reverti putat.

Since the soul perpetually runs and passes through all things in a certain space of time, which being performed, it is presently compelled to run back again through all things and unfold the same web of generation in the world, according to Zoroaster, who thinks that as often as the same causes return, the same effects will in like manner be returned.
Z. *Ficin de Im. An.* 129.—*Tay.*

XCVII. Voluit Zoroaster æthereum animæ indumentum in nobis assidue volvi.

* τολμηρότατης Psel.—Fr. Patr.

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According to Zoroaster, in us the ethereal vestment of the soul perpetually revolves.

Z. *Ficin de Im. An.* 131.—*Tay.*

XCVIII. Qui autem a Deo traditi sermones fontem per se laudant omnis animæ empyreas, id est empyrealis, ætherealis, materialis: et hunc sejungunt ex totâ Zoogonotheâ, a quâ et totum fatum suspendentes duas faciunt σειρὰς, id est ordines, hanc quidem animalem, hanc autem ut diximus μοιραῖαν, id est sortialem, fatalem. Et animam ex alterâ trahentes, quandoque autem fato servire, quando irrationalis facta, dominum permutaverit, pro providentiâ fatum.

The oracles delivered by the gods celebrate the essential fountain of every soul, the empyrean, the etherial, and the material. This fountain they separate from the whole vivific goddess*; from whom also suspending the whole of fate, they make two series, the one animastic, or belonging to the soul, and the other belonging to Fate. They assert that the soul is derived from the animastic series, but that sometimes it becomes subservient to Fate, when passing into an irrational condition of being, it becomes subject to fate instead of Providence.

Z. or T. *Proc. de Prov. ap. Fabr. VIII.* 486.—*Tay.*

MATTER.

MATTER, THE WORLD, AND NATURE.

XCIX. Μήτρα συνέχουσα τὰ πάντα.

The matrix containing all things.

T.

C. Ὁλοφυὴς μερισμός καὶ ἀμέριστος.

Wholly division, and indivisible.

* Rhea. Tay.

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CI. Ἔνθεν ἀρδὴν θρώσκει γένεσις πολυποικίλου ὕλης.

Thence abundantly springs forth the generation of multifarious matter.

T. *Proc. in Tim.* 118.

CII. Οἱ δὲ τὰ ἄτομα, καὶ αἰσθητὰ δημιουργοῦσι,
Καὶ σωματοειδῆ, καὶ κατατεταγμένα εἰς ὕλην.

These frame indivisibles and sensibles,
And corporiforms and things destined to matter.

T. *Dam. de Prin.*

CIII. Νύμφαι πηγαῖαι, καὶ ἐνύδρια πνεύματα πάντα,
Καὶ χθόνιοι κόλποι τε καὶ ἠέριοι καὶ ὕπαυγοι,
Μηναῖοι πάσης ἐπιβήτορες ἠδ' ἐπίβηται
Ὕλης οὐρανίας τε καὶ ἀστερίας, καὶ ἀβύσσων.

The fontal nymphs, and all the aquatic spirits,
And the terrestrial, aerial, and glittering recesses,
Are the lunar riders and rulers of all matter,
Of the celestial, the starry, and that which lies in the abysses.

Lyd. p. 32.—*Tay.*

CIV. Τὸ κακὸν ἀμενηνότερον τοῦ μὴ ὄντος ἐστὶν, κατὰ τὸ λόγιον.

Evil, according to the oracle, is more frail than nonentity.

Z. or T. *Proc. de Prov.*—*Tay.*

CV. Ἔπει μαθησόμεθα, διὰ πάντος τοῦ κόσμου τὴν ὕλην διήκειν,
ὥσπερ καὶ οἱ θεοὶ φασιν.

We learn that matter pervades the whole world, as the gods also assert.

Z. or T. *Proc. Tim.* 142.

CVI. Ἀσωμάτα μὲν ἐστὶ τὰ θεῖα πάντα.
Σώματα δ' ἐν αὐτοῖς ὑμῶν ἕνεκεν ἐνδέδεται.
Μὴ δυναμένως* κατασχεῖν ἀσωμάτους τῶν σωμάτων,
Διὰ τὴν σωματικὴν εἰς ἣν ἐνεκεντρίσθητε, φύσιν.

* Δυναμένους Fr. Patr.

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All divine natures are incorporeal,
But bodies are bound in them for your sakes.
Bodies not being able to contain incorporeals
By reason of the corporeal nature, in which you are concentrated.
Z. or T. *Proc. in Pl. Polit.* 359.

CVII. Ἔργα νοήσας γὰρ πατρικὸς νόος αὐτογένεθλος,
Πᾶσιν ἐνέσπειρε δεσμὸν πυριδριθῆ ἔρωτος,
Ὅφρα τὰ πάντα μένῃ, χρόνον εἰς ἀπέραντον ἐρῶντα.
Μένῃ πάσῃ* τὰ πατρὸς νοερῶς ὑφασμένα φέγγει,
Ὡς ἐν ἔρωτι μένῃ κόσμου στοιχεῖα θέοντα†.

For the paternal self-begotten mind understanding his works
Sowed in all the fiery bond of love,
That all things might continue loving for an infinite time.
That the connected series of things might intellectually remain in all the light of the Father,
That the elements of the world might continue their course in love.
T. *Proc. in Tim.* 155.

CVIII. Ὁ ποιητὴς ὃς αὐτουργῶν τεκτήνατο τὸν κόσμον.
Καὶ τὶς πυρὸς ὄγκος ἦην ἕτερος· τὰ δὲ πάντα
Αὐτουργῶν, ἵνα σῶμα τὸ κοσμικὸν ἐκτολυπευθῇ.
Κόσμος ὦ' ἔκδηλος, καὶ μὴ φαίνηται ὑμενώδης.

The Maker who, self-operating, framed the world,
And there was another mass of fire: all these things
He produced self-operating, that the body of the world might be conglobed,
That the world might be manifest, and not appear membranous.
Z. or T. *Proc. in Tim.* 154.

CIX. Ἀφομοιοῖ γὰρ ἑαυτὸν, ἐκεῖνος ἐπιγόμενος
Τὸν τύπον περιβαλλέσθαι τῶν εἰδώλων.

For he assimilates himself, professing
To cast around him the form of the images.

* T. — Μῆτε πᾶσι Fr. Patr. † μένοντα Fr. Patr.

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CX. Νοῦ γὰρ μίμημα πέλει· τὸ δὲ τεχθὲν ἔχει τί σώματος.

For it is an imitation of Mind, but that which is fabricated has something of body.

Z. or T. *Proc. in Tim.* 87.

CXI. Ἀλλά δ'* οὔνομα σεμνὸν ἀκοιμήτῳ στροφάλιγγι
Κόσμοις ἐνθρώσκων, κραιπνὴν† διὰ πατρὸς ἐνιπήν.

But projecting into the worlds, through the rapid menace of the Father,
The venerable name with a sleepless revolution.

Z. or T. *Proc. in Crat.*

CXII. Ἁπλῶς δ' οὖν οἱ τῶν στοιχείων αἰθέρες ἐκεῖ.

The ethers of the elements therefore are there.

Z. or T. *Olymp. in Phæd.*—*Tay.*

CXIII. Τοὺς τύπους τῶν χαρακτήρων, καὶ τῶν ἄλλων θείων φασμάτων ἐν τῷ αἰθέρι φαίνεσθαι, τὰ λόγια λέγουσιν.

The oracles assert, that the impression of characters, and of other divine visions, appear in the ether.

Z. or. T. *Simp. in Phys.* 144.—*Tay.*

CXIV. Ἐν τούτῳ γὰρ τὰ ἀτύπωτα τυποῦσθαι.

In this the things without figure are figured.

Z. or T. *Simp. in Phys.* 143.

CXV. Τ' ἄῤῥητα, καὶ τὰ ῥητὰ συνθήματα τοῦ κόσμου.

The ineffable and effable impressions of the world.

CXVI. Καὶ ὁ μισοφανὴς κόσμος, καὶ τὰ σκολιὰ ῥεῖθρα
Ὑφ' ὧν πολλοὶ κατασύρονται‡.

And the light-hating world, and the winding currents
Under which many are drawn down.

Z. or T. *Proc. in Tim.* 339.

* ἐστιν Tay. † κρυπτὴν Fr. P.
‡ κατασείρονται Fr. Patr.

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CXVII. Τὸν ὅλον κόσμον ἐκ πυρὸς, καὶ ὕδατος, καὶ γῆς,
Καὶ παντοτρόφου αἴθρης ποιεῖ.

He makes the whole world of fire, and water, and earth,
And all-nourishing ether.

Z. or T.

CXVIII. Γῆν δ' ἐν μέσῳ τιθεὶς, ὕδωρ δ' ἐν γαΐας κόλποις,
Ἠέρα δ' ἄνωθεν τούτων.

Placing earth in the middle, but water in the cavities of the earth,
And air above these.

Z. or T.

CXIX. Πῆξε δὲ καὶ πολὺν ὅμιλον ἀστέρων ἀπλανῶν.
Μὴ τάσει ἐπιπόνῳ πονηρᾷ
Πήξῃ δὲ πλάνην οὐκ ἐχούσῃ φέρεσθαι.
Τὸ πῦρ πρὸς τὸ πῦρ ἀναγκάσας.

He fixed a great multitude of inerratic stars,
Not by a laborious and evil tension,
But with a stability void of wandering,
Forcing the fire to the fire.

Z. or T. *Proc. in Tim.* 280.

CXX. Ἑπτὰ γὰρ ἐξώγκωσε πατὴρ στερεώματα κόσμων·
Τὸν οὐρανὸν κυρτῷ σχήματι περικλείσας.

For the Father congregated the seven firmaments of the world,
Circumscribing the heaven with a convex figure.

Z. or T. *Dam. in Parm.*

CXXI. Ζώων καὶ πλανωμένων ὑφέστηκεν ἑπτάδα.

He constituted a septenary of erratic animals.

Z. or T.

CXXII. Τὸ ἀτάκτον αὐτῶν εὐτάκτοις ἀνακρέμασας ζώναις.

Suspending their disorder in well-disposed zones.

Z. or T.

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CXXIII. Ἐξ αὐτοὺς ὑπέστησεν, ἕβδομον ἠελίου
Μεσεμβολήσας πῦρ.
He made them six in number, and for the seventh
He cast into the midst the fire of the sun.
Z. or T. *Proc. in Tim.* 280.

CXXIV. Κέντρον ἀφ' οὗ πάσαι* μεχρὶς ἂν τυχὸν ἴσαι ἔασι.
The centre from which all (lines) which way so ever are equal.
Z. or T. *Proc. in Euc.* 43.

CXXV. Καὶ ταχὺς ἠέλιος περὶ κέντρον, ὅπως ἐθὰς, ἔλθῃ.
And that the swift sun may come as usual about the centre.
Z. or T. *Proc. in Plat. Th.* 317.

CXXVI. Κέντρῳ ἐπισπέρχων ἑαυτὸν φωτὸς κελαδόντος.
Eagerly urging itself towards the centre of resounding light.
T. *Proc. in Tim.* 236.

CXXVII. Ἥλιον τε μέγαν, καὶ λαμπρὰν σελήνην.
And the great sun and the bright moon.

CXXVIII. Χαῖται γὰρ ἐς ὀξὺ πεφυκότι φωτὶ βλέπονται.
For his hairs appear like rays of light ending in a sharp point.
T. *Proc. in Pl. Pol.* 387.

CXXIX. Ἡλιάκων τε κύκλων, καὶ μηναίων καναχισμῶν.
Κολπῶν τε ἠερίων.
Αἰθρὴς μέλος* ἠελίου τε, καὶ μήνης ὀχετῶν, ἥ τε ἠέρος.
And of the solar circles, and of the lunar clashings,
And of the aerial recesses,
The melody of the ether, and of the sun, and of the passages of the moon, and of the air.
Z. or T. *Proc. in Tim.* 257.

CXXX. Οἵ γε μυστικώτατοι τῶν λόγων, καὶ τὴν ὁλότητα αὐτοῦ τὴν

* Tay. substitutes καὶ πρὸς ὁ. † μέρος Tay.

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ἐν τοῖς ὑπερκοσμιοῖς παραδεδώκασιν. ἐκεῖ γὰρ ὁ ἡλιακὸς κόσμος καὶ τὸ ὅλον φῶς, ὡς αἵ τε Χαλδαίων φήμαι λέγουσι.

The most mystic of discourses inform us, that the wholeness of him (the sun) is in the supermundane orders: for there a solar world and a total light subsist, as the oracles of the Chaldæans affirm.

Z. or T. *Proc. in Tim.* 264.—*Tay.*

CXXXI. Ὁ ἀληθέστερος ἥλιος συμμέτρει τῷ χρόνῳ τὰ πάντα, χρόνου χρόνος ὢν ἀτέχνως, κατὰ τὴν περὶ αὐτοῦ τῶν θεῶν ὁμφήν.

The more true sun measures all things by time, being truly a time of time, according to the oracle of the gods concerning it.

Z. or T. *Proc. in Tim.* 249.—*Tay.*

CXXXII. Ὁ δίσκος ἐπὶ τῆς ἀνάστρου φέρεται, πολὺ τῆς ἀπλανοῦς ὑψηλότερας. καὶ οὕτω δὲ τῶν μὲν πλανωμένων οὐκ ἔξει τὸ μέσον, τριῶν δὲ τῶν κόσμων κατὰ τὰς τελεστικὰς ὑποθέσεις.

The disk (of the sun) is carried in the starless much above the inerratic sphere: and hence he is not in the middle of the planets but of the three worlds, according to the telestic hypotheses.

Z. or T. *Jul. Orat. V.* 334.—*Tay.*

CXXXIII. Πῦρ πυρὸς ἐξοχέτευμα,
Καὶ πυρὸς ταμίας.

(The sun is a)* fire, the channel of fire, and the dispenser of fire.

Z. or T. *Proc. in Tim.* 141.

CXXXIV. †Ἔνθα Κρόνος.
Ἥλιος πάρεδρος ἐπισκοπέων πόλον ἅγνον.

Hence Cronus.
The sun assessor beholding the pure pole.

CXXXV. Αἴθεριός τε δρόμος καὶ μήνης ἄπλετος ὁρμὴ,
Ἠέριοί τε ῥοαὶ.

* Tay. inserts. † Taylor omits this and the two following.

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The ethereal course and the vast motion of the moon
And the aerial fluxes.
Z. or T. *Proc. in Tim.* 257.

CXXXVI. Αἰθὴρ, ἥλιε, πνεῦμα σελήνης, ἀέρος ἄγαι.
Oh ether, sun, spirit of the moon, leaders of the air.
Z. or T. *Proc. in Tim.* 257.

CXXXVII. Καὶ πλατὺς ἀὴρ, μηναῖός τε δρόμος, καὶ πόλος ἠελίοιο.
And the wide air, and the lunar course, and the pole of the sun.
Z. or T. *Proc. in Tim.* 257.

CXXXVIII. Τίκτει γὰρ ἡ θεὰ ἠέλιόν τε μέγαν καὶ λαμπρὰν σελήνην.
For the goddess brings forth the great sun and the bright moon.

CXXXIX. Συλλέγει αὐτὸ, λαμβάνουσα αἰθρῆς μέλος*,
Ἠελίου τε, σελήνης τε, καὶ ὅσα ἠέρι συνέχονται.
She collects it, receiving the melody of the ether,
And of the sun, and of the moon, and of whatsoever things are contained in the air.

CXL. Ἄρχει δ' αὖ φύσις ἀκαμάτη κόσμων τε καὶ ἔργων·
Οὐρανὸς ὄφρα θέει δρόμον ἀΐδιον κατασύρων.
Καὶ ὅπως ἂν αἱ ἄλλαι περίοδοι πληρῶνται ἡλίου, σελήνης, ὥρων, νυκτὸς, ἡμέρας.
Unwearied nature rules over the worlds and works,
That heaven drawing downward might run an eternal course,
And that the other periods of the sun, moon, seasons, night, and day, might be accomplished.
Z. or. T. *Proc. in Tim.* 4. & 323.—*Tay.*

CXLI. Νώτοις δ' ἀμφὶ θεᾶς φύσις ἄπλετος ἠώρηται.
Immense nature is exalted about the shoulders of the goddess.
T. *Proc. in Tim.* 4.

* μερος Tay.

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CXLII. Τῶν Βαβυλωνίων οἱ δοκιμώτατοι, καὶ Ὀστάνης, καὶ Ζωροάστρης, ἀγέλας κυριῶς καλοῦσι τὰς ἀστρικὰς σφαίρας. Ἤτοι παρ' ὅσον τελείως ἄγονται περὶ τὸ κέντρον μόναι παρὰ τὰ σωματικὰ μεγέθη· ἢ ἀπὸ τοῦ σύνδεσμοι πῶς καὶ συνάγωγαι χρηματίζειν δογματίζεσθαι παρ' αὐτῶν τῶν φυσικῶν λόγων, ὡς ἀγέους κατὰ τὰ αὐτὰ καλοῦσιν ἐν τοῖς ἱεροῖς λόγοις· κατὰ παρέμπτωσιν δὲ τοῦ γάμμα, ἀγγέλους. Διὸ καὶ τοὺς καθ' ἑκαστὴν τούτων ἀγέλων ἐξάρχοντας ἄστερας, καὶ δαίμονας ὁμοίους ἀγγέλοις, καὶ ἀρχαγγέλους προσαγορεύεσθαι, οἵπερ, εἰσὶν ἑπτὰ τὸν ἀριθμόν.

The most celebrated of the Babylonians, together with Ostanes and Zoroaster, very properly call the starry spheres *herds;* whether because these alone among corporeal magnitudes, are perfectly carried about a centre, or in conformity to the oracles, because they are considered by them as in a certain respect the bonds and collectors of physical reasons, which they likewise call in their sacred discourses herds, and by the insertion of a *gamma*, angels. Wherefore the stars which preside over each of these herds are considered demons similar to the angels, and are called archangels: and they are seven in number.

Z. *Anon. in Theologumenis Arithmeticis.—Tay.*

CXLIII. Congruitates materialium formarum ad rationes animæ mundi, Zoroaster divinas illices appellavit.

Zoroaster calls the congruities of material forms to the reasons of the soul of the world, divine allurements.

Z. *Fic. de vit cœl. comp.* 519.—*Tay.*

MAGICAL AND PHILOSOPHICAL PRECEPTS.

CXLIV. Μὴ τὰ πελώρια μέτρα γαίης ὑπὸ σὴν φρένα βάλλου
Οὐ γὰρ ἀληθείης φυτὸν ἐνὶ χθονὶ.
Μῆτε μέτρει μέτρα ἠλιόυ καινὰς συναθροίσας
Ἀϊδίῳ βουλῇ φέρεται πατρὸς οὐχ ἕνεκεν σοῦ.
Μήνης ῥοῖζον ἔασον ἀεὶ τρέχει ἔργῳ ἀνάγκης.

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'Αστέριων προπόρευμα, σέθεν χάριν οὐκ ἐλογεύθη.
Αἴθριος ὀρνίθων ταρσὸς πλατὺς οὐ ποτ' ἀληθὴς,
Οὐ θυσίων σπλάγχνων τε, τομαί· τάδ' ἀθύρματα πάντα,
'Εμπορικῆς ἀπάτης στηρίγματα· φεῦγε σὺ ταῦτα
Μέλλων εὐσεβίης ἱερὸν παράδεισον ἀνοίγειν.
"Ενθ' ἀρετὴ, σοφία τε, καὶ εὐνόμια συνάγονται.

Direct not thy mind to the vast measures of the earth;
For the plant of truth is not upon ground.
Nor measure the measures of the sun, collecting rules,
For he is carried by the eternal will of the father, not for your sake.
Dismiss the impetuous course of the moon; for she runs always by the work of necessity.
The progression of the stars was not generated for your sake.
The wide aerial flight of birds is not true,
Nor the dissections of the entrails of victims: they are all mere toys,
The basis of mercenary fraud: flee from these
If you would open the sacred paradise of piety
Where virtue, wisdom, and equity, are assembled.

Z. *Psel.* 4.

CXLV. Μῆτε κάτω νεύσεις εἰς τὸν μελαναυγέα κόσμον,
Ὧ βυθὸς αἰὲν ἄπιστος ὑπέστρωταί τε καὶ "Αδης
'Αμφικνεφὴς ῥυπόων, εἰδωλοχαρὴς, ἀνόητος,
Κρημνώδης, σκολιὸς, πωρὼν βάθος, αἰὲν ἑλίσσων,
'Αεὶ νυμφεύων ἀφανὲς δέμας, ἄργον ἄπνευμον.

Stoop not down to the darkly-splendid world;
In which continually lies a faithless depth, and Hades
Cloudy, squalid, delighting in images unintelligible,
Precipitous, winding, a blind profundity always rolling,
Always espousing an opacous, idle, breathless body.

Z. or T. *Synes de Insom.* 140.

CXLVI. Μήτε κάτω νεύσεις, κρημνὸς κατὰ γῆς ὑπόκειται.
'Επταπόρου σύρων κατὰ βαθμίδος· ἣν ὑπὸ δεινῆς
'Ανάγκης θρόνος ἐστί.

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Stoop not down, for a precipice lies below the earth,
Drawing under a descent of seven steps, beneath which
Is the throne of dire necessity.

Z. *Psel.* 6.—*Plet.* 2.

CXLVII. Μῆτε* τὸ† τῆς ὕλης σκύβαλον κρημνῷ καταλείψεις
Ἐστὶ καὶ‡ εἰδώλῳ μέρις εἰς τόπον ἀμφιφαύτα.

Leave not the dross of matter on a precipice,
For there is a portion for the image in a place ever splendid.

Z. *Psel.* 1. 2.—*Plet.* 14.—*Syn.* 140.

CXLVIII. Μῆ φύσεως καλέσῃς αὐτόπτρον ἄγαλμα.

Invoke not the self-conspicuous image of nature.

Z. *Psel.* 15.—*Plet.* 23.

CXLIX. Μὴ φύσιν§ ἐμβλέψεις, εἱμαρμένον οὔνομα τῆσδε.

Look not upon nature, for her name is fatal.

Z. *Proc. in Plat. Th.* 143.

CL. Οὐ γὰρ χρῆ κείνους σε βλέπειν πρὶν τῶμα τελεσθῇ·
Ὅτε τὰς ψυχὰς θέλγοντες ἀεὶ τῶν τελετῶν ἀπάγουσι.

It becomes you not to behold them before your body is initiated,
Since by always alluring, they seduce the souls of the initiated.

Z. or T. *Proc. in I. Alcib.*

CLI. Μὴ ἐξάξῃς, ἵνα μὴ ἐξιοῦσα ἐχῇ τι.

Bring her || not forth, lest in departing she retain something.

Z. *Psel.* 3.—*Plet.* 15.

CLII. Μὴ πνεῦμα μολύνῃς μῆτε βαθύνῃς τὸ ἐπίπεδον.

Defile not the spirit, nor deepen a superficies.

Z. *Psel.* 19.—*Plet.* 13.

* Synes. unites the two, and subjoins ἔχει γάρ τινα ἐν αὐτῷ μερίδα. For it has a portion in it.

† Οὐ τῷ Syn. ‡ Ἀλλὰ καὶ Syn. § φύσεως Fr. Pat.

|| The soul.—Tay.

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CLIII. Μὴ σὺ αὔξανε τὴν εἱμαρμένην.
Enlarge not thy destiny.
Z. *Psel.* 37.—*Plet.* 4.

CLIV. Οὐδὲ ὑπερβάθμιον πόδα ῥίπτων, κατὰ τὸ λόγιον εἰς τὴν θεοσεβείαν.
Not hurling, according to the oracle, a transcendent foot towards piety.
Z. or T. *Dam. in vit. Isidori ap. Suid.*—*Tay.*

CLV. Ὀνόματα βάρβαρα μηποτ' ἀλλάξῃς,
Εἰσὶ γὰρ ὀνόματα παρ' ἑκάστοις θεόσδοτα
Δύναμιν ἐν τελεταῖς ἄῤῥητον ἔχοντα.
Never change barbarous names,
For there are names in every nation given from God,
Having unspeakable efficacy in the mysteries.
Z. or T. *Psel.* 7.—*Niceph.*

CLVI. Nec exeas cum transeat lictor.
Go not out when the lictor passes by.
Z. *Pic. Concl.*—*Tay.*

CLVII. Ἐλπὶς τρεφέτω σε πυρίοχος ἀγγελικῷ ἐνὶ χώρῳ.
Let fiery hope nourish you in the angelic region.
Z. or T. *Olym. in Phæd.*—*Proc. in Alcib.*

CLVIII. Ἡ πυριθαλπὴς ἔννοια πρωτίστην ἔχει τάξιν.
Τῷ πυρὶ γὰρ βροτὸς ἐμπελάσας θέοθεν φάος ἕξει.
Δηθύνοντι γὰρ βροτῷ κραιπνοὶ μάκαρες τελέθουσι.
The fire-glowing conception has the first rank,
For the mortal who approaches the fire shall have light from God,
For to the persevering mortal, the blessed immortals are swift.
Z. or T. *Proc. in Tim.* 65.

CLIX. Παρακελεύονται οἱ θεοὶ
Νοεῖν μορφὴν φῶτος προτέθεισαν.

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The Gods exhort us
To understand the preceding form of light.
Z. or T. *Proc. in Crat.—Tay.*

CLX. Χρῆ σε σπεύδειν πρὸς τὸ φάος καὶ πατρὸς αὐγὰς,
Ἔνθεν ἐπέμφθη σοι ψυχὴ, πολὺν ἐσσαμένη νοῦν.
It becomes you to hasten to the light and the rays of the Father,
From whence was sent to you a soul endued with much mind.
Z. *Psel.* 33.—*Plet.* 6.

CLXI. Ζήτησον παραδείσον.
Seek paradise.
Z. *Psel.* 20.—*Plet.* 12.

CLXII. Μάνθανε τὸ νοητὸν, ἐπεὶ νόου ἔξω ὑπάρχει.
Learn the Intelligible, for it subsists beyond the mind.
Z. *Psel.* 41.—*Plet.* 27.

CLXIII. Ἔστι γὰρ τὶ νοητὸν, ὁ χρῆ σὲ νοεῖν νόου ἄνθει.
There is a certain Intelligible which it becomes you to understand with the flower of Mind.
Z. *Psel.* 31.—*Plet.* 28.

CLXIV. Ἀλλ' οὐκ εἰσδέχεται κείνης τὸ θέλειν πατρικὸς νοῦς,
Μέχρις ἂν ἐξέλθῃ λήθης, καὶ ῥήμα λαλήσῃ
Μνήμην ἐνθεμένη* πατρικοῦ συνθήματος ἀγνοῦ.
But the paternal mind receives not her† will
Until she has gone out of oblivion, and pronounce the word,
Assuming the memory of the pure paternal symbol.
Z. *Psel.* 39.—*Plet.* 5.

CLXV. Τοῖς δὲ διδακτὸν ἔδωκε φάους γνώρισμα λαβέσθαι·
Τοὺς δὲ ὑπνώοντας ἑῆς ἐνεκάρπισεν ἀλκῆς.

* εἰσθεμένη Fr. Pat. † The soul.—Tay.

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To these he gave the ability of receiving the knowledge of light;
Those that were asleep he made fruitful from his own strength.
Z. or T. *Syn. de Insom.* 135.

CLXVI. *Οὐ δὴ χρῆ σφοδρότητι νοεῖν τὸ νοητὸν ἐκεῖνο.
Ἀλλὰ νόου τανυαῦ τανυῇ φλογὶ πάντα μετρούσῃ,
Πλὴν τὸ νοητὸν ἐκεῖνο. Χρῆ † δὴ τοῦτο νοῆσαι·
Ἡ γὰρ ἐπεγκλίνῃς σον νοῦν, κακεῖνο νοήσεις
Οὐκ ἀτενῶς. ‡ Ἀλλ' ἀγνὸν ἐπίστροφον ὄμμα φέροντα,
Σῆς ψυχῆς τεῖναι κενεὸν νόον εἰς τὸ νοητὸν,
Ὄφρα μάθῃς τὸ νοητὸν·
Ἐπεὶ ἔξω νόου ὑπάρχει.
It is not proper to understand that Intelligible with vehemence,
But with the extended flame of an extended mind measuring all things
Except that Intelligible. But it is requisite to understand this:
For if you incline your mind you will understand it
Not earnestly, but it becomes you to bring with you a pure and inquiring eye,
To extend the void mind of your soul to the Intelligible,
That you may learn the Intelligible,
Because it subsists beyond mind.
T. *Dam.*

CLXVII. *Ὡς τὶ νοῶν, οὐ κεῖνον νοήσεις.*
You will not understand it, as when understanding some particular thing.
T. *Dam.*

CLXVIII. *Οἱ τὸν ὑπερκόσμον πατρικὸν βυθὸν ἴστε νοοῦντες.*
You, who understand, know the supermundane paternal depth.
Z. or T. *Dam.*

* Patr. joins this with the preceding.
† χρεὼ Fr. Patr.
‡ ἀκτινῶς; Fr. Patr.

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CLXIX. Οὐ γὰρ ἔστιν ἐφικτὰ τὰ θεῖα βρότοις τοῖς σῶμα νοοῦσιν,
Καὶ ὅσοι γύμνητες ἀνὼ σπεύδουσι πρὸς ὕψος.

Things divine are not attainable by mortals who understand body,
But only as many as are lightly armed arrive at the summit.

Z. or T. *Proc. in Crat.—Tay.*

CLXX. Ἐσσαμένου πάντευχον ἀλκὴν φωτὸς κελάδοντος,
Ἀλκῇ τριγλίχῳ νόον ψυχὴν θ' ὁπλίσαντα
Παντοίαδος* σύνθημα βάλλειν φρενὶ· μηδ' ἐπιφοιτᾷν
Ἐμπυρίοις σποράδην ὀχετοῖς, ἀλλὰ στιβαρηδόν.

Having put on the complete-armed vigour of resounding light.
With triple strength fortifying the soul and the mind,
He must put into the mind the symbol of variety, and not walk
Dispersedly on the empyreal channels, but collectively.

CLXXI. Καὶ γὰρ δὲ πάντευχος, ἐνόπλιος, εἶκε θεῇφι.

For being furnished with every kind of armour, and armed, he is similar to the goddess.

T. *Proc. in Pl. Th.* 324.—*Tay.*

CLXXII. Δίζεο σὺ ψυχῆς ὀχετὸν, ὅθεν, ἢ τινὶ τάξει
Σώματι θητεύσας,† ἐπὶ τάξιν ἀφ' ἧς ἐρρῖς
Αὖθις ἀναστήσεις, ἱερῷ λόγῳ ἔργον ἑνώσας.

Explore the river of the soul, whence, or in what order,
Having become a servant to body, you may again rise
To the order from which you descended, joining works to sacred reason.

Z. *Psel.* 5.—*Plet.* 1.

CLXXIII. Πάντοθεν ἀπλάστῳ ψυχῇ πυρὸς ἡνία τεῖνον.

Every way to the unfashioned soul extend the reins of fire.

Z. *Psel.* 11.—*Plet.* 24.

* παντοιου Tay. † τιθύσας Fr. Patr.

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CLXXIV. Ἡγείσθω ψυχῆς βάθος ἄμβροτον, ὄμματα δ' ἄρδην
Πάντα ἐκπέτασον ἄνω.

Let the immortal depth of your soul lead you,
But earnestly extend your eyes upwards.

Z. *Psel.* 11.—*Plet.* 20.

CLXXV. Χρὴ δὲ χαλίνωσαι ψυχὴν βρότον ὄντα νοητὸν,
Ὄφρα μὴ ἐγκύρσῃ χθονὶ δυσμόρῳ ἀλλὰ σαώθῃ.

Man, being an intelligible mortal, must bridle his soul,
That she may not incur terrestrial infelicity but be saved.

Lyd. de Men. 2.—*Tay.*

CLXXVI. .....Ἐκτείνας πύρινον νοῦν
Ἔργον ἐπ' εὐσεβίης, ῥευστὸν καὶ σῶμα σαώσεις.

If you extend the fiery mind to the work of piety,
You will preserve the fluxible body.

Z. *Psel.* 22.—*Plet.* 16.

CLXXVII. Ἡ τελεστικὴ ζωὴ διὰ τοῦ θείου πυρὸς ἀφανίζει τὰς ἐκ τῆς γενέσεως ἅπασας κηλίδας, ὡς τὸ λόγιον διδάσκει, καὶ πᾶσαν τὴν ἀλλότριον, ἣν ἐφειλκύσατο τῆς ψυχῆς τὸ πνεῦμα, καὶ ἀλογιστὸν φύσιν.

The telestic life, through a divine fire, removes all the stains, together with every foreign and irrational nature, which the spirit of the soul attracted from generation, as we are taught by the oracle to believe.

Z. or T. *Procl. in Tim.* 331.—*Tay.*

CLXXVIII. Τὰ τῶν Θεῶν λόγια φασι, ὅτι διὰ τὴς ἁγιστείας οὐχ ἡ ψυχὴ μόνον, ἀλλὰ καὶ τὰ σώματα βοηθείας πολλῆς καὶ σωτηρίας ἀξιοῦνται. Σώζεται γάρ (φησι) καὶ τὸ πικρᾶς ὕλης περίβλημα βρότειον. οἱ Θεοὶ ὑπεράγνοις παρακελευόμενοι τῶν Θεουργῶν κατεπαγγέλλονται.

The oracles of the Gods declare, that, through purifying ceremonies, not the soul only, but bodies themselves become worthy of receiving much assistance and health: "for (say they) the

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mortal vestment of bitter matter will, by this means, be preserved." And this, the Gods, in an exhortatory manner, announce to the most holy of Theurgists.

Z. or T. *Jul. Orat. V.* p. 334.—*Tay.*

CLXXIX. Φευκτέον, κατὰ τὸ λόγιον,
Τὸ πλῆθος τῶν ἀνθρώπων τῶν ἀγέληδον ἰόντων.

We should flee, according to the oracle,
The multitude of men going in a herd.

Z. or T. *Proc. in I. Alc.*—*Tay.*

CLXXX. Qui se cognoscit, in se omnia cognoscit.

Who knows himself knows all things in himself.

Z. 1 *Pic.* p. 211.—*Tay.*

CLXXXI. Responsa sæpe victoriam dant nostris electionibus, et non soli ordini mundalium periodorum: puta quando et dicunt: "Te ipsum videns, verere." Et iterum: "Extra corpus esse te ipsum crede, et es." Et quid oportet dicere, "Ubi et ægritudines voluntarias pullulare nobis aiunt ex tali vitâ nostrâ nascentes."

The oracles often give victory to our own choice, and not to the order alone of the mundane periods. As, for instance, when they say, "On beholding yourself, fear." And, again, "Believe yourself to be above body, and you are." And, still further, when they assert "That our voluntary sorrows germinate in us as the growth of the particular life we lead."

Z. or T. *Proc. de Prov.* p. 483.—*Tay.*

CLXXXII. Ἀλλὰ ταῦτα ἐν ἀβάτοις σηκοῖς διανοίας ἀνελίττω.

These things I revolve in the recluse temples of my mind.

CLXXXIII. Ὡς γοῦν φησὶ καὶ τὸ λόγιον, οὐδενὸς ἕνεκεν ἄλλου ἀποστρέφεται θεὸς ἄνδρα, καὶ νέας ἐπιπέμπει ἀτραπούς· ὡς ὅταν ἀτάκτως καὶ πλημμελῶς ἐπὶ τὰ θειότατα τῶν θεωρημάτων,

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ἢ τῶν ἔργων, καὶ τὸ λεγόμενον, ἀμυήτοις στόμασιν, ἢ ἀνίπτοις ποσὶ ποιησόμεθα τὴν ἄνοδον. Τῶν γὰρ οὕτω μετιόντων, ἀτέλεις μέν εἰσι διαβάσεις, κεναὶ δὲ αἱ ὁρμαὶ, τυφλαὶ δὲ αἱ ἀτραποί.

As the oracle, therefore, says, "God is never so much turned away from man, and never so much sends him new paths, as when he makes ascent to the most divine of speculations, or works, in a confused or disordered manner, and, as it adds, with unhallowed lips, or unwashed feet. For of those who are thus negligent, the progressions are imperfect, the impulses are vain, and the paths are dark."

Z. or T. *Procl. in Parm.—Tay.*

CLXXXIV. Οὐδ' ὅτι πᾶς ἀγαθὸς θεὸς εἰδότες ἀταλάεργοι
Νήψατε.

Not knowing that every god is good, you are fruitlessly vigilant.

Z. or T. *Proc. in Pl. Pol. 355.—Tay.*

CLXXXV. Οὐ γὰρ ὑφ' εἱμάρτην* ἀγέλην πίπτουσι Θεουργοί.

Theurgists fall not so as to be ranked among the herd that are in subjection to fate.

Lyd. de Men.—Tay.

CLXXXVI. Θεῖος ὁ τῆς ἐννεάδος ἀριθμὸς ἐκ τριῶν τριάδων πληρούμενος, καὶ τὰς ἀκρότητας τῆς θεολογίας κατὰ τὴν Χαλδαϊκὴν φιλοσοφίαν (ὥς φησιν ὁ Πορφύριος) ἀποσώζων.

"That the number nine is divine, receiving its completion from three triads, and preserving the summits of theology according to the Chaldaic philosophy, as Porphyry informs us."

Lyd. p. 121.—*Tay.*

CLXXXVII. Λαιῇσ' ἐν λάγοσιν Ἑκάτης ἀρετῆς πέλε πηγή·
Ἔνδον ὅλη μίμνουσα, τὸ πάρθενον οὐ προΐεῖσα.

In the left sides of Hecate is a fountain of virtue,
Which remains entire within, not sending forth its virginity.

Z. *Psel.* 13.—*Plet.* 9.

* Tay. proposes εἱμαρμένην.

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CLXXXVIII. Αὐτοὺς* δὲ χθὼν κατοδύρεται† ἐς τέκνα μέχρις,
And the earth bewails them even to their children.
Z. *Psel.* 21.—*Plet.* 3.

CLXXXIX. Αἱ ποιναι μερόπων ἄγκτειραι.
The furies are the constrainers of men.
Z. *Psel.* 25.—*Plet.* 19.

CXC. Ἵνα μὴ βαπτισθεῖσα χθονὸς οἴστροις, καὶ ταῖς τῆς φύσεως ἀνάγκαις (ὥς φησί τις τῶν θεῶν) ἀπόληται.
Lest being baptized in the furies of the earth, and in the necessities of nature (as some one of the gods says) it should perish.
Z. or T. *Proc in Theol.* 297.—*Tay.*

CXCI. Ἡ φύσις πέιθει εἶναι τοὺς δαίμονας ἀγνοὺς
Καὶ τὰ κακῆς ὕλης βλαστήματα χρηστὰ, καὶ ἐσθλά.
Nature persuades us that there are pure demons,
Even the blossoms of evil matter are useful and good.
Z. *Psel.* 16.—*Plet.* 18.

CXCII. Adhuc tres dies sacrificatibis, et non ultra.
As yet three days ye shall sacrifice, and no longer.
Z. *Pic. Concl.*—*Tay.*

CXCIII. Αὐτὸς δ' ἐν πρώτοις ἱερεὺς πυρὸς ἔργα κυβερνῶν,
Κύματι ραίνεσθω παγερῷ βαρυηχέος‡ ἅλμης.
In the first place, the priest, who governs the works of fire,
Must sprinkle with the cold water of the loud-sounding sea.
Z. or T. *Proc. in Crat.*—*Tay.*

CXCIV. Ἐνέργει περὶ τὸν Ἑκατικὸν στρόφαλον.
Energize about the Hecatic Strophalus.
Z. *Psel.* 9.—*Nicep.*

* Ἀεὶ τούσδε Psel.—A A τους δε Tay.
† κατωρύεται Psel. Tay.—κατώρικται Fr. Patr.
‡ βαρύηχετος Al.—βαρυηχέτου Schæf.—βαρυηχετος Tay.

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CXCV. Ἡνίκα δ' ἐρχόμενον προσγειον δαίμον' ἀθρήσῃς,
Θύε λίθον Μνίζουριν ἐπαυδῶν.

When you shall see a terrestrial demon approaching
Exclaim, and sacrifice the stone Mnizurin.

Z. *Psel.* 40.

CXCVI. Πολλάκις ἢν λέξῃς μοὶ ἀθρήσῃς πάντ' ἀχλύοντα,*
Οὐδὲ γὰρ οὐρανίος κυρτὸς τοτὲ φαίνεται ὄγκος.
Ἀστέρες οὐ λάμπουσι, τὸ μήνης φῶς κεκάλυπται,
Χθὼν οὐχ ἕστηκεν, φλέγεταί † τε πάντα κεραυνοῖς.

If you often invoke me you shall see all things darkening,
For neither does the convex bulk of heaven then appear,
Nor do the stars shine, the light of the moon is hidden,
The earth stands not still, but all things appear in thunders.

Z. *Psel.* 10.—*Plet.* 22.

CXCVII. .....Ἐκ δ' ἄρα κόλπων
Γαίης θρώσκουσι χθόνιοι κύνες, οὐ ποτ' ἀληθὲς
Σῆμα ‡ βρότῳ ἀνδρὶ δεικνῦντες.

.....From the cavities
Of the earth leap forth terrestrial dogs,
Shewing no true sign to mortal man.

Z. *Psel.* 23.—*Plet.* 17.

CXCVIII. Πῦρ ἵκελον σκίρτηδον § ἐπ' ἠέρος εἶδμα || τιταῖνον,
Ἢ καὶ πῦρ ἀτύπωτον, ὅθεν φωνὴν προθέουσαν,¶
Ἢ φῶς πλούσιον,** ἀμφιφανὲς †† ῥοιζαῖον, ἐλιχθὲν·
Ἀλλὰ καὶ ἵππον ἰδεῖν φωτὸς πλέον ἀστράπτοντα,

* Lob.—ἀθρήσεις πάντα λίοντα Tay. Fr. Patr.—πάντῃ λικτὸν Plet.
† βλέπεται Fr. Patr. Tay.
‡ σῶμα Fr. Patr.
§ σκιρτητῇ Lob.
|| Ῥμα Lob.
¶ Lob proposes φωναὶ προθέουσιν.
** Gesn. and Tay. have πλήσιον.
†† Tay.—ἀμφιχύδην Lob—ἀμφὶ γύην Herman.—ἀμφιγύην Vulg.

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Ἢ καὶ παῖδα θοοῖς* νώτοις ἐποχούμενον ἵππου,
Ἔμπυρον ἢ χρυσῷ πεπυκασμένον, ἢ παλίγυμνον,
Ἢ καὶ τοξεύοντα, καὶ ἑστηῶτ' ἐπὶ νώτοις.

A similar fire flashingly extending itself into the waves of the air,
Or even unfigured fire, whence an antecedent voice,
Or light rich, glittering, resounding, revolved.
But when you see a horse glittering with light,
Or a boy, carried on the swift back of a horse,
Fiery, or clothed in gold, or naked,
Or shooting with a bow, or standing upon horseback—

Z. or T. *Proc. in Pl. Polit.* 380.

CXCIX. Ἠνίκα βλέψῃς μορφῆς ἄτερ εἰδερον πῦρ,
Λαμπόμενον σκιρτηδὸν ὅλου κατὰ βενθέα κόσμου,
Κλῦθι πυρὸς φωνήν.

When you behold a sacred fire without form
Shining flashingly through the depths of the whole world
Hear the voice of fire.

Z. *Psel.* 14.—*Plet.* 25.

* τεοῖς Fr. Patr.

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FRAGMENTS

OF THE

HERMETIC, ORPHIC, PYTHAGOREAN,

AND OTHER

COSMOGONIES AND THEOGONIES.

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HERMETIC FRAGMENTS.

FROM THE ANCIENT HERMETIC BOOKS.

ΠΡΟ τῶν ὄντως ὄντων καὶ τῶν ὅλων ἀρχῶν, ἐστι Θεὸς εἷς, πρῶτος καὶ τοῦ πρώτου Θεοῦ καὶ βασιλέως, ἀκίνητος ἐν μονότητι τῆς ἑαυτοῦ ἑνότητος μένων. οὔτε γὰρ νοητὸν αὐτῷ ἐπιπλέκεται, οὔτε ἄλλό τι· παράδειγμα δὲ ἵδρυται τοῦ αὐτοπάτορος, αὐτογόνου, καὶ μονοπάτορος Θεοῦ, τοῦ ὄντος ἀγαθοῦ. Μεῖζον γάρ τι καὶ πρῶτον, καὶ πηγὴ τῶν πάντων, καὶ πυθμὴν τῶν νοουμένων πρώτων εἰδῶν ὄντων· ἀπὸ δὲ τοῦ ἑνὸς τούτου, ὁ αὐτάρχης Θεὸς ἑαυτὸν ἐξέλαμψε, διὸ καὶ αὐτοπάτωρ καὶ αὐτάρχης. Ἀρχὴ γὰρ οὗτος καὶ Θεὸς Θεῶν· μονὰς ἐκ τοῦ ἑνὸς, προούσιος καὶ ἀρχὴ τῆς οὐσίας· ἀπ' αὐτοῦ γὰρ ἡ οὐσιότης καὶ ἡ οὐσία· διὰ καὶ νοητάρχης

BEFORE all things that essentially exist, and before the total principles, there is one God, prior to the first God and King, remaining immoveable in the solitude of his unity; for neither is the Intelligible immixed with him, nor any other thing. He is established, the exemplar of the God who is the father of himself, self-begotten, the only father, and who is truly good. For he is something greater, and the first; the fountain of all things, and the root of all primary Intelligible existing forms. But out of this one, the self-ruling God made himself shine forth; wherefore he is the father of himself, and self-ruling: for he is the first principle and God of Gods. He is the monad from the one; before essence, yet the first principle of essence, for from him is entity and essence; on which account

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προσαγορεύεται. Αὗται μὲν οὖν εἰσὶν ἀρχαὶ πρεσβύταται πάντων, ἃς Ἑρμῆς πρὸ τῶν αἰθερίων καὶ ἐμπυρίων Θεῶν προστάττει καὶ τῶν ἐπουρανίων.

Κατ' ἄλλην δὲ τάξιν προστάττει θεὸν τὸν Ἠμὴφ,* τῶν ἐπουρανίων θεῶν ἡγούμενον· ὃν φησὶν νοῦν εἶναι αὐτὸν ἑαυτὸν νοοῦντα, καὶ τὰς νοήσεις εἰς ἑαυτὸν ἐπιστρέφοντα. Τούτου δὲ τὸ ἓν ἄμερες, καὶ ὃ φησι πρῶτον μάγευμα προτάττει· ὃν καὶ Εἰκτὼν ἐπονομάζει· ἐν ᾧ δὴ τὸ πρῶτόν ἐστι νοῦν, καὶ τὸ πρῶτον νοητὸν, ὃ δὴ καὶ διὰ σιγῆς μόνης θεραπεύεται. Ἐπὶ δὲ τούτοις τῶν ἐμφανῶν δημιουργίας ἄλλοι προεστήκασιν ἡγεμόνες. ὁ γὰρ δημιουργικὸς νοῦς, καὶ τῆς ἀληθείας προστάτης, καὶ σοφίας, ἐρχόμενα μὲν ἐπὶ γένεσιν, καὶ τὴν ἀφανῆ τῶν κεκρυμμένων λόγων δύναμιν εἰς φῶς ἄγων, Ἀμὼν κατὰ τὴν τῶν Αἰγυπτίων γλῶσσαν λέγεται. συντελῶν δὲ ἀψευδῶς ἕκαστα, καὶ τεχνικῶς μετ' ἀληθείας Φθά· Ἕλληνες δὲ, εἰς Ἥφαιστον μεταλαμβάνουσι τὸν Φθὰ, τῷ τεχνικῷ μόνον προσβάλλοντες· he is celebrated as the chief of the Intelligibles. These are the most ancient principles of all things, which Hermes places first in order, before the ethereal and empyrean gods and the celestial.

But, according to another division, he (Hermes) places the god Emeph* as the ruler of the celestial gods: and says that he is Intellect understanding himself, and converting other intelligences to himself. And before this he places the indivisible One, which he calls the first effigies, and denominates him Eicton; in whom, indeed, is the first Intellect and the first Intelligible: and this One is venerated in silence. Besides these, other rulers are imagined to exist, which govern the fabrication of things apparent: for the demiurgic Intellect, which properly presides over truth and wisdom, when it proceeds to generation and leads forth into light the inapparent power of the secret reasons, is called Amon, according to the Egyptian tongue: and when it perfects all things not deceptively, but artificially according to truth, Phtha; but the Greeks change the word Phtha into Hephæstus, looking only to the artificial: regarded as the producer of good things, it is called

* Generally supposed to be a mistake for Κνὶφ, Cneph.

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ἀγαθῶν δὲ ποιητικὸς ὢν Ὄσιρις κέκληται· καὶ ἄλλας δι' ἄλλας δυνάμεις τε καὶ ἐνεργείας ἐπωνυμίας ἔχει. Ἔστι δὴ οὖν καὶ ἄλλη τις ἡγεμονία παρ' αὐτοῖς τῶν περὶ γένεσιν ὅλων στοιχείων, καὶ τῶν ἐν αὐτοῖς δυνάμεων, τεττάρων μὲν ἀρσενικῶν, τεττάρων δὲ θηλυκῶν, ἥντινα ἀπονέμουσιν Ἡλίῳ. Καὶ ἄλλη τῆς φύσεως ὅλης τῆς περὶ γένεσιν ἀρχῆς, ἥντινα Σελήνῃ διδόασι. Κατὰ μέρη τε διαλαμβάνοντες τὸν οὐρανὸν εἰς δύο μοίρας, ἢ τετταρας, ἢ δώδεκα, ἢ ἓξ καὶ τριάκοντα, ἢ διπλασίας τούτων, προτάττουσι πλείονας, ἢ ἐλάττονας, πᾶσι δὲ αὐτὸν ὑπερέχοντα αὐτῶν, ἕνα προτιθέασι. καὶ οὕτως ἄνωθεν ἄχρι τῶν τελευταίων ἡ περὶ τῶν ἀρχῶν Αἰγυπτίοις πραγματεία, ἀφ' ἑνὸς ἄρχεται, καὶ πρόεισιν εἰς πλῆθος τῶν πολλῶν αὖθις ὑφ' ἑνὸς δημιουργουμένων, καὶ παντα-χοῦ τοῦ ἀορίστου φύσεως ἐπικρατουμένης ὑπό τινος ὡρισμένου μέτρου, καὶ τῆς ἀνωτάτω ἑνιαίας πάντων αἰτίας. Ὕλην δὲ παρήγαγεν ὁ Θεὸς ἀπὸ τῆς οὐσιότητος ὑποσχισθείσης ὑλότητος, ἣν παραλαβὼν ὁ Δημιουργὸς ζωτικὴν οὖσαν, τὰς ἁπλᾶς καὶ ἀπαθεῖς σφαίρας ἀπ' αὐτῆς ἐδημιούργησε. τὸ δὲ

Osiris, and according to its other powers and attributes it has different appellations. There is also, according to them, another certain principle presiding over all the elements in a state of generation, and over the powers inherent in them, four of which are male, and four female; and this principle they attribute to the Sun. There is yet another principle of all nature regarded as the ruler over generation, and this they assign to the Moon. They divide the heavens also into two parts, or into four, or twelve, or thirty-six, or the doubles of these; they attribute to them leaders more or less in number; and over them they place one whom they consider superior to them all. Hence, from the highest to the last, the doctrine of the Egyptians concerning the principles, inculcates the origin of all things from One, with different gradations to the Many; which (the Many) are again held to be under the supreme government of the One: and the nature of the Boundless is considered entirely subservient to the nature of the Bounded and the supreme Unity the cause of all things. And God produced Matter from the materiality of the separated essence, which being of a vivific nature, the Demiurgus took it, and fabricated from it the harmonious and imperturbable spheres: but the dregs of

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ἔσχατον αὐτῆς, εἰς τὰ γενητὰ καὶ φθαρτὰ σώματά διεκόσμησε.

it he employed in the fabrication of generated and perishable bodies.—*Jambl.* sect. viii. c. 2. 3.

FROM THE MODERN HERMETIC BOOKS.

Δόξα πάντων ὁ Θεὸς, καὶ θεῖον, καὶ φύσις θεῖα. Ἀρχὴ τῶν ὄντων ὁ Θεὸς, καὶ ὁ Νοῦς, καὶ ἡ φύσις, καὶ ὕλη, καὶ ἐνεργεία, καὶ ἀνάγκη, καὶ τέλος, καὶ ἀνανέωσις. Ἦν γὰρ σκότος ἄπειρον ἐν ἀβύσσῳ, καὶ ὕδωρ, καὶ πνεῦμα λεπτὸν νοερὸν δυνάμει, ὄντα ἐν Χάει. Ἀνείθη δὴ φῶς ἅγιον, καὶ ἐπάγη ὑφ' ἅμμῳ ἐξ ὑγρᾶς οὐσίας στοιχεῖα.

The glory of all things is God, and Deity, and divine Nature. The principle of all things existing is God, and the Intellect, and Nature, and Matter, and Energy, and Fate, and Conclusion, and Renovation. For there were boundless Darkness in the abyss, and water, and a subtile spirit, intellectual in power, existing in Chaos. But the holy Light broke forth, and the elements were produced from among the sand of a watery essence.—*Serm. Sac.* lib. iii.

FROM HORAPOLLO.

Δοκεῖ γὰρ αὐτοῖς ὁ κόσμος συνεστάναι ἐκ τε τοῦ ἀρσενικοῦ καὶ θηλικοῦ. Ἐπὶ δὲ τῆς Ἀθηνᾶς τὸν κάνθαρον, ἐπὶ δὲ Ἡφαίστου τὸν γῦπα γράφουσι. Οὗτοι γὰρ μόνοι Θεῶν παρ' αὐτοῖς ἀρσενοθήλεις ὑπάρχουσιν.

The world appears to them (the Egyptians) to consist of a masculine and feminine nature. And they engrave a scarabæus for Athena, and a vulture for Hephæstus. For these alone of all the Gods they consider as both male and female in their nature.

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FROM CHÆREMON.

Χαιρήμων μὲν γὰρ καὶ οἱ ἄλλοι, οὐδ' ἄλλο τι πρὸ τῶν ὁρωμένων κόσμων ἡγοῦνται, ἐν ἀρχῇ λόγων τιθέμενοι τοὺς Αἰγυπτίων. οὐδ' ἄλλους θεοὺς πλὴν τῶν πλανητῶν λεγομένων, καὶ τῶν συμπληρούντων τὸν ζωδιακὸν, καὶ ὅσοι τούτοις παρανατέλλουσι. Τάς τε εἰς τοὺς δεκανοὺς τιμὰς, καὶ τοὺς λεγομένους κραταιοὺς ἡγέμονας. ὧν τὰ ὀνόματα ἐν τοῖς ἀλμενιχιακοῖς φέρεται, καὶ θεραπεῖαι παθῶν, καὶ ἀνατολαὶ, καὶ δύσεις, καὶ μελλόντων σημειώσεις. Ἐώρα γὰρ τοὺς τὸν ἥλιον δημιουργὸν φαμένους, καὶ τὰ περὶ τὸν Ὄσιριν καὶ τὴν Ἶσιν καὶ πάντας τοὺς ἱερατικοὺς μύθους, ἢ εἰς τοὺς ἀστέρας καὶ τὰς τούτων φάνσεις καὶ κρύψεις· καὶ ἐπιτολὰς ἐλιττομένους· ἢ εἰς τὰς τῆς σελήνης αὐξήσεις καὶ μειώσεις· ἢ εἰς τὴν τοῦ ἡλίου πορείαν ἢ τό γε νυκτερινὸν ἡμισφαιρίον, ἢ τὸ ἡμερινὸν, ἢ τὸν γε ποταμὸν· καὶ ὅλως πάντα εἰς τὰ φυσικὰ, καὶ οὐδὲν εἰς ἀσωμάτους καὶ ζώσας οὐσίας ἑρμηνεύοντας. Ὧν οἱ πλείους καὶ τὸ ἐφ' ἡμὶν ἐκ τῆς τῶν ἀστέρων ἀνῆψαν

Chæremon and others believe that nothing existed prior to the sensible worlds, and they place among the foremost of such opinions the sentiments of the Egyptians, who hold that there are no other gods than those which are called the planets, and the constellations of the Zodiac, and such as these. They say, also, that the honours paid to the ten great gods and those which are called heroes, whose names appear in the almanacks, are nothing else than charms for the cure of evils, and observations of the risings and settings of the stars, and prognostications of future events. For it seems that they esteem the Sun to be the demiurgus, and hold that the legends about Osiris and Isis, and all other their mythological fables, have reference either to the stars, their appearances and occultations, and the periods of their risings, or to the increase and decrease of the moon, or to the cycles of the sun, or the diurnal and nocturnal hemispheres, or to the river: in short, that every thing of the kind relates merely to physical operations, and has no connexion or reference whatever to incorporeal and living essences properly so called. Most of

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κινήσεως, οὐκ οἶδ' ὅπως δεσμοῖς ἀλύτοις ἀνάγκῃ, ἣν εἱμαρμένην λέγουσι, πάντα καταδήσαντες, καὶ πάντα τούτοις ἀνάψαντες τοῖς θεοῖς. οὕτω λυτῆρας τῆς εἱμαρμένης μόνους, ἔντε ἱεροῖς καὶ ξοάνοις, καὶ τοῖς ἄλλοις θεραπεύουσι.

them, also, suppose that some indissoluble connexion exists between our concerns and the motions of the stars, by a kind of necessity which they call Destiny, whereby all sublunary things are connected with these gods, and depend upon them. Hence they serve and honour them with temples and statues and the like, as the only beings capable of influencing Destiny.—*Eus. Pr. Evan.* iii. c. 4.

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ORPHIC FRAGMENTS.

FROM ORPHEUS.•

Ζεὺς πρῶτος γένετο· Ζεὺς ὕστατος ἀρχικέραυνος,
Ζεὺς κεφαλή· Ζεὺς μέσσα, Διὸς δ' ἐκ πάντα τέτυκται.
Ζεὺς ἄρσην γένετο· Ζεὺς ἄμβροτος† ἔπλετο νύμφη·
Ζεὺς πνοιὴν, ‡ γαίης τε καὶ οὐρανοῦ ἀστερόεντος·
(Ζεὺς πνοιὴ πάντων· § Ζεὺς ἀκαμάτου πυρὸς ὁρμὴ·
Ζεὺς πόντου ῥίζα· Ζεὺς ἥλιος ἠδὲ σελήνη·)
Ζεὺς βασιλεὺς· Ζεὺς αὐτὸς || ἁπάντων ἀρχιγένεθλος.
Ἓν κράτος, εἷς δαίμων γένετο, μέγας ἀρχὸς ἁπάντων.
Ἐν δὲ δέμας βασίλειον, ἐν ᾧ τάδε πάντα κυκλεῖται,
Πῦρ, καὶ ὕδωρ, καὶ γαῖα, καὶ αἰθὴρ, νύξ τε καὶ ἦμαρ,
Καὶ Μῆτις πρῶτος γενέτωρ, καὶ Ἔρως πολυτερπής.
Πάντα γὰρ ἐν μεγάλῳ Ζηνὸς τάδε σώματι κεῖται. ¶
Τοῦ δῆτοι κεφαλὴν μὲν ἰδεῖν καὶ καλὰ πρόσωπα.
Οὐρανὸς αἰγλήεις, ὃν χρύσεαι ἀμφὶς ἔθειραι,
Ἄστρων μαρμαρέων περικαλλέες ἠρέθονται.

• Eusebius and Proclus omit the fifth and sixth verses between the parentheses. Aristotle places the fourth before the third.

† ἄμβροτος Aristot. Stob.

‡ λιμὴν Stob.

§ Herm. proposes ἀνεμάων.

|| ἀρχὸς Aristot.

¶ Proc. has also Ζηνὸς δ' ἐνὶ γαστέρι σύρβα πεφύκει.

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Ταύρεα δ' ἀμφοτέρωθε δύο χρύσεια κέρατα.
Ἀντολίη τε δύσις τε θεῶν ὁδοὶ οὐρανιώνων.
Ὄμματα δ' ἠέλιός τε, καὶ ἀντίοωσα* σελήνη,
Νοῦς δέ γε ἀψευδής, βασιλήϊος ἄφθιτος αἰθήρ.

Zeus is the first. Zeus the thunderer, is the last.
Zeus is the head. Zeus is the middle, and by Zeus all things were fabricated.
Zeus is male, Immortal Zeus is female.
Zeus is the foundation of the earth and of the starry heaven.
Zeus is the breath of all things. Zeus is the rushing of indefatigable fire.
Zeus is the root of the sea: He is the sun and moon.
Zeus is the king; He is the author of universal life;
One Power, one Dæmon, the mighty prince of all things:
One kingly frame, in which this universe revolves,
Fire and water, earth and ether, night and day,
And Metis (Counsel) the primeval father, and all-delightful Eros (Love).
All these things are united in the vast body of Zeus.
Would you behold his head and his fair face,
It is the resplendent heaven, round which his golden locks
Of glittering stars are beautifully exalted in the air.
On each side are the two golden taurine horns,
The risings and settings, the tracks of the celestial gods;
His eyes the sun and the opposing moon;
His unfallacious Mind the royal incorruptible Ether.

Eus. Pr. Ev. III.—Proc. Tim.—Aristot. de Mund.

* Heringa proposes ἀνταυγοῦσα.

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FROM ORPHEUS.

Πρῶτα μὲν ἀρχαίου Χάεος μελανήφατον ὕμνον,
Ὡς ἐπάμειψε φύσεις, ὥς τ' οὐρανὸς εἰς τέρας ἦλθε·
Γῆς τ' εὐρυστέρνου γένεσιν, πυθμένα τε θαλάσσης·
Πρεσβύτατόν τε καὶ αὐτοτελῆ πολύμητιν Ἔρωτα,
Ὅσσα τ' ἔφυσεν ἅπαντα, διέκρινε δ' ἄλλον ἀπ' ἄλλου.
Καὶ Κρόνον αἰνολέτην, ὥς τ' ἐς Δία τερπικέραυνον
Ἥλυθεν ἀθανάτων μακάρων βασιληΐος ἀρχή.

First I sung the obscurity of ancient Chaos,
How the Elements were ordered, and the Heaven reduced to bound;
And the generation of the wide-bosomed Earth, and the depth of the Sea,
And Eros (Love) the most ancient, self-perfecting, and of manifold design;
How he generated all things, and parted them from one another.
And I have sung of Cronus so miserably undone, and how the kingdom
Of the blessed Immortals descended to the thunder-loving Zeus.

Arg. 419.

FROM ORPHEUS.

Ἀρχαίου μὲν πρῶτα Χάους ἀμέγαρτον* ἀνάγκην
Καὶ Κρόνον, ὃς ἐλόχευσεν ἀπειρεσίοισιν ὑφ' ὁλκοῖς†
Αἰθέρα, καὶ διφυῆ περιωπέα, κυδρὸν Ἔρωτα
Νυκτὸς ἀειγνήτης πάτερα κλυτὸν ὃν ῥα Φάνητα
Ὀπλότεροι καλέουσι‡ βροτοί, πρῶτος γὰρ ἐφάνθη·
Βριμοῦς τ' εὐδυνάτοιο γονὰς, ἠδ' ἔργα ἀΐδηλα
Γηγενέων, οἳ λυγρὸν ἐπ' Οὐρανοῦ ἐστάξαντο

* ἀτέχμαρτον Al. † ἀπειρισίοις ὑπὸ κόλποις Al.
‡ κλήζουσι Al.

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Σπέρμα γονῆς τὸ πρόσθεν, ὅθεν γένος ἐξεγένοντο
Θνητῶν, οἱ κατὰ γαῖαν ἀπείριτον αἰὲν ἔασι.

First (I have sung) the vast necessity of ancient Chaos,
And Cronus, who in the boundless tracts brought forth
The Ether, and the splendid and glorious Eros of a two-fold nature,
The illustrious father of night, existing from eternity,
Whom men call Phanes, for he first appeared.
I have sung the birth of powerful Brimo (Hecate), and the unhallowed deeds
Of the earth-born (giants), who showered down from heaven
Their blood, the lamentable seed of generation, from whence sprung
The race of mortals, who inhabit the boundless earth for ever.

Arg. v. 12.

FROM HESIOD.

Ἤτοι μὲν πρώτιστα Χάος γένετ', αὐτὰρ ἔπειτα
Γαῖ' εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεὶ,
(Ἀθανάτων οἳ ἔχουσι κάρη νιφόεντος Ὀλύμπου)
Τάρταρα τ' ἠερόεντα μυχῷ χθονὸς εὐρυοδείης,
Ἠδ' Ἔρος, ὅς κάλλιστος ἐν ἀθανάτοισι θεοῖσι,
Λυσιμελὴς πάντων τε θεῶν πάντων τ' ἀνθρώπων
Δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα βουλήν.
Ἐκ Χάεος δ' Ἔρεβός τε, μέλαινά τε Νὺξ ἐγένοντο.
Νυκτὸς δ' αὖτ' Αἰθήρ τε καὶ Ἡμέρη ἐξεγένοντο,
Οὓς τέκε κυσσαμένη, Ἐρέβει φιλότητι μιγεῖσα
Γαῖα δέ τοι πρῶτον μὲν ἐγείνατο ἶσον ἑαυτῇ
Οὐρανὸν ἀστερόεντ', ἵνα μιν περὶ πάντα καλύπτοι.

Chaos was generated first, and then
The wide-bosomed Earth, the ever stable seat of all
The Immortals that inhabit the snowy peaks of Olympus,
And the dark aerial Tartarus in the depths of the permeable Earth,

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And Eros, the fairest of the immortal Gods,
That relaxes the strength of all, both gods and men,
And subjugates the mind and the sage will in their breasts.
From Chaos were generated Erebus and black Night,
And from Night again were generated Ether and Day,
Whom she brought forth, having conceived from the embrace of Erebus.
And Earth first produced the starry Heaven equal to herself,
That it might inclose all things around herself.

Theog. v. 116.

FROM ARISTOPHANES.

Χάος ἦν καὶ Νὺξ Ἔρεβός τε μέλας πρῶτον καὶ Τάρταρος εὐρύς·
Γῆ δ' οὐδ' Ἀὴρ οὐδ' Οὐρανὸς ἦν· Ἐρέβους δ' ἐν ἀπείροσι κόλποις
Τίκτει πρώτιστον* ὑπηνέμιον Νὺξ ἠ μελανόπτερος ᾠόν,
Ἐξ οὗ περιτελλομέναις ὥραις ἔβλαστεν Ἔρως ὁ ποθεινός,
Στίλβων νῶτον πτερύγοιν χρυσαῖν εἰκὼς ἀνεμώκεσι δίναις.
Οὗτος δὲ Χάει πτεροέντι μιγεὶς† νυχίῳ κατὰ Τάρταρον εὐρὺν
Ἐνεόττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν ἐς‡ φῶς.
Πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἔρως ξυνέμιξεν§ ἅπαντα·
Ξυμμιγνυμένων δ' ἑτέρων ἑτέροις γένετ' Οὐρανός, Ὠκεανός τε,
Καὶ Γῆ, πάντων τε θεῶν μακάρων γένος ἄφθιτον.

First was Chaos and Night, and black Erebus and vast Tartarus;
And there was neither Earth, nor Air, nor Heaven: but in the boundless bosoms of Erebus,
Night, with her black wings, first produced an aerial egg,
From which, at the completed time, sprang forth the lovely Eros,
Glittering with golden wings upon his back, like the swift whirlwinds.
But embracing the dark-winged Chaos in the vast Tartarus,

* πρῶτον Athenæus.
† μιχθεὶς Suid.
‡ εἰς Suid.
§ συνέμιξεν Suid. Brunck.

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He begot our race (the birds), * and first brought us to light.
The race of the Immortals was not, till Eros mingled all things together;
But when the elements were mixed one with another, Heaven was produced, and Ocean,
And Earth, and the imperishable race of all the blessed Gods.

Aristop. Aves. 698.—*Suid. v. Chaos.*

FROM ORPHEUS.

Χάος† καὶ μέγα χάσμα πελώριον ἔνθα καὶ ἔνθα.

Chaos and a vast yawning chasm on every side.

Tay.

Μαῖα θεῶν ὑπάτη, Νὺξ ἄμβροτε, πῶς τάδε φράζε
Πῶς χρή μ' ἀθανάτων ἀρχὴν κρατερόφρονα θέσθαι;
Αἰθέρι πάντα πέριξ ἀφάτῳ λάβε, τῷ δ' ἐνὶ μέσσῳ
Οὐρανῷ‡——

"Maia, supreme of Gods, Immortal Night, tell me this,
How shall I constitute the magnanimous first principles of the Immortals?"
"Surround all things with ineffable Ether, and place them
In the mid Heaven."

Proc. Tim. 63.

ORPHIC HYMN TO PROTOGONUS.

Πρωτογόνον καλέω, διφυῆ, μέγαν, αἰθερόπλαγκτον,
Ὠογονῆ, χρυσέοισιν ἀγαλλόμενον πτερύγεσσιν,
Ταυρωπὸν, § γένεσιν μακάρων θνητῶν τ' ἀνθρώπων,

* This cosmogony is delivered by the Birds in the comedy so called, and in this line they claim the priority of birth before the gods as well as men.

† Lob. suggests Αἰθηρ.

‡ Simplicius has Οὐρανόν.

§ Ταυροβόαν Al.

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Φῶς τὸ πολύμνηστον, πολυόργιον Ἠρικεπαῖον·*
Ἄῤῥητον, κρύφιον ροιζήτορα, παμφαὲς ἔρνος.
Ὄσσων† ὃς σκοτόεσσαν ἀπημαύρωσας ὁμίχλην
Πάντῃ δινηθεὶς πτερύγων ῥιπαῖς κατὰ κόσμον,
Λαμπρὸν ἄγων φαὸς ἀγνὸν, ἀφ' οὗ σε Φάνητα κικλήσκω
Ἠδὲ Πρίηπον ἄνακτα, καὶ Ἀνταύγην‡ ἑλίκωπον
Ἀλλὰ μάκαρ πολύμητι, πολύσπορε, βαῖνε γεγηθὼς
Ἐς τελετὴν ἁγίαν πολυποίκιλον ὀργιοφάνταις.

I invoke Protogonus, of a double nature, great, wandering through the ether,
Egg-born, rejoicing in thy golden wings,
Having the countenance of a bull, the procreator of the blessed gods and mortal men,
The renowned Light, the far-celebrated Ericepæus,
Ineffable, occult, impetuous, all-glittering strength;
Who scatterest the twilight clouds of darkness from the eyes,
And roamest throughout the world upon the flight of thy wings,
Who bringest forth the pure and brilliant light, wherefore I invoke thee as Phanes,
As Priapus the king, and as dazzling fountain of splendour.
Come, then, blessed being, full of wisdom and generation, come in joy
To thy sacred, ever-varying mystery. Be present with the Priests of thy Orgies.

FROM ORPHEUS.

Πρωτόγονόν γε μὲν οὔτις ἐπέδρακεν ὀφθαλμοῖσιν
Εἰ μὴ Νὺξ ἱερὴ μούνη· οἱ δ' ἄλλοι ἅπαντες
Θαύμαζον καθορῶντες ἐν αἰθέρι φέγγος ἄελπτον·
Τοῖον ἀπέστραπτεν χροὸς ἀθανάτοιο Φάνητος.

* Ὅς τε πολύμνηστον, πολυόργιον εὗρηκε Παιᾶν. Vulg.
† Ὄσσων Al. ‡ ἀνταυγῇ Al.

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No one has seen Protogonus with his eyes
Except the sacred Night alone: all others
Wondered when they beheld in the Ether the unexpected Light
Such as the skin of the immortal Phanes shot forth.

Hermias in Phæd. 141.

FROM ORPHEUS.*

Ἔστι δὲ ἅπερ ἐξέθετο Ὀρφεὺς ταῦτα. Ὅτι ἐξ ἀρχῆς ἀνεδείχθη τῷ χρόνῳ † ὁ Αἰθὴρ, ἀπὸ τοῦ Θεοῦ δημιουργηθείς· καὶ ἐντεῦθεν κἀκεῖθεν τοῦ Αἰθέρος ἦν Χάος, καὶ Νὺξ ζοφερὰ ‡ πάντας § κατεῖχε καὶ ἐκάλυπτε τὰ ὑπὸ τὸν Αἰθέρα· σημαίνων τὴν νύκτα προτεύειν || ἐιρηκὼς ἐν τῇ αὐτοῦ ἐκθέσει, ἀκατάληπτόν τινα, καὶ πάντων ὑπέρτατον εἶναι, καὶ προγενέστερον δὲ καὶ δημιουργὸν ἁπάντων, καὶ τοῦ Αἰθέρος αὐτοῦ καὶ τῆς Νυκτὸς, καὶ πάσης τῆς ὑπὸ τὸν Αἰθέρα οὔσης

What Orpheus has asserted upon the subject is as follows: "From the beginning the Ether was manifested in time," evidently having been fabricated by God: "and on every side of the Ether was the Chaos; and gloomy Night enveloped and obscured all things which were under the Ether." by attributing to Night a priority, he intimates the explanation to be, that there existed an incomprehensible nature, and a being supreme above all others, and pre-existing, the demiurgus of all things, as well of the Ether itself (and of the night) ¶ as of all the creation which existed and was

* I have given this fragment from Malala, in whose text it appears to be less corrupted. It was originally preserved by Timotheus, who has evidently endeavoured to explain it upon Christian principles. His parenthetical explanations have been considered as part of the Orphic text, and been the cause of its obscurity. Without tampering with the text, I have endeavoured to restore it in the translation to its original purity. It is, doubtless, the same passage from the theogony of Orpheus, commented upon by Damascius. See infra.

† κόσμῳ Ced.—Suid. omits it.

‡ φοβερὰ Suid.

§ Qy. πάντα—πάντα δὲ ἐκάλυπτε Ced.

|| προτειρεύειν Ced. Suid—πρωτεύειν is proposed in Ox. Ed.

¶ Omitted by Ced.

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καὶ καλυπτομένης κτίσεως*· τὴν δὲ Γῆν εἶπεν ὑπὸ τοῦ σκότους ἀόρατον οὖσαν· ἔφρασε δὲ, ὅτι τὸ Φῶς, ῥῆξαν τὸν Αἰθέρα, ἐφώτισε τὴν Γῆν,† καὶ πᾶσαν τὴν κτίσιν· εἰπὼν, ἐκεῖνο εἶναι τὸ Φῶς τὸ ῥῆξαν τὸν Αἰθέρα, τὸν προειρημένον, τὸ ὑπέρτατον πάντων· οὗ ὄνομα ὁ αὐτὸς Ὀρφεὺς ἀκούσας ἐκ τῆς μαντείας ἐξεῖπε μή τινα‡ φᾶναι, τὰ ἐρικεπεώ, (Μῆτιν, Φάνητα, Ἠρικεπαῖον,) ὅπερ ἑρμηνεύεται τῇ κοινῇ γλώσσῃ, Βουλὴ, Φῶς, Ζωοδοτήρ. Εἰπὼν ἐν τῇ αὐτοῦ ἐκθέσει τὰς αὐτὰς τρεῖς θείας τῶν ὀνομάτων δυνάμεις, μίαν εἶναι δύναμιν καὶ κράτος§ τοῦ μόνου Θεοῦ, ὃν οὐδεὶς ὁρᾷ, ἤστινος δυνάμεως οὐδεὶς δύναται γνῶναι εἰδέαν||, ἢ φύσιν. Ἐξ αὐτῆς δὲ τῆς δυνάμεως τὰ πάντα γεγενῆσθαι, καὶ ἀρχὰς ἀσωμάτους, καὶ ἥλιον καὶ σελήνην,

concealed under the Ether. Moreover he says, "The Earth was invisible on account of the darkness: but the Light broke through the Ether, and illuminated the Earth and all the material of the creation:" signifying by this Light, which burst forth through the Ether, the beforementioned being who was supreme above all things: "and its name," which Orpheus learnt from the oracle, "is Metis, Phanes, Ericepæus," which in the common Greek language may be translated will (or counsel), light, life-giver; signifying, when explained, that these three powers of the three names are the one power and strength of the only God, whom no one ever beheld, and of whose power no one can have an idea or comprehend the nature. "By this power all things were produced, as well incorporeal principles as the sun and moon, and their influences, and all the stars, and the earth and the sea, and all things

* Ced. substitutes for this sentence καὶ αὐτοῦ τοῦ Αἰθέρος καὶ πάντων τῶν ὑπ' αὐτὸν τὸν Αἰθέρα.—Suidas omits it altogether.

† Ced. omits τὴν γῆν.

‡ Μῆτις (ὅπερ ἑρμηνεύεται βουλὴ) Φῶς, Ζωοδοτήρ. Ced.—Suidas has nothing more than Ὅπερ ὀνόμασε Βουλὴν Φῶς Ζωήν.—In the Oxford edition of Malala it is translated, "Orpheus ex oraculo edoctus edixit, *Neminem effari:* Ericepeo. quod vulgari idiomate signat nobis Consilium, Lumen, Vitæ datorem." The correction in the parenthesis, proposed by Bentley, is evidently the true reading.

§ Καὶ ἓν κράτος τούτων Θεόν. Ced.—Καὶ ἓν κράτος τοῦ Δημιουργοῦ πάντων Θεοῦ, Suid.

|| ἰδέαν, Ced.—Suidas omits this and the following sentences, and substitutes ..... Θεοῦ τοῦ πάντα ἐκ τοῦ μὴ ὄντος παραγαγόντος εἰς τὸ εἶναι, ὁρατά τε καὶ ἀόρατα.

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ἐξουσίας, καὶ ἄστρα πάντα καὶ γῆν καὶ θάλασσαν, τὰ ὁρώμενα ἐν αὐτοῖς πάντα καὶ τὰ ἀόρατα. Τὸ δὲ τὸν ἄνθρωπον* εἶπεν ὑπ' αὐτοῦ τοῦ Θεοῦ πλασθέντα ἐκ γῆς καὶ ψυχὴν ὑπ' αὐτοῦ λαβώντα† λογικήν· καλῶς Μωσῆς ὁ πάνσοφος ἐξέθετο ταῦτα.

that are visible and invisible in them. And man," says he, "was formed by this God out of the earth, and endued with a reasonable soul," in like manner as Moses has revealed.—*J. Malala*, p. 89.—*Ced.*—*Suidas v. Orpheus.*

FROM ORPHEUS.‡

Μῆτιν σπέρμα φέροντα θεῶν κλυτὸν, ὄντε Φάνητα
Πρωτόγονον μάκαρες κάλεον κατὰ μακρὸν Ὄλυμπον.

Metis bearing the seed of the Gods, whom the blessed Inhabitants of Olympus call Phanes Protogonus.

In Crat.

Καὶ Μῆτις πρῶτος γενέτωρ καὶ Ἔρος πολυτερπής.

And Metis, the first father, and all-delightful Eros.

In Tim. II. 102.

Ἁβρὸς Ἔρως καὶ Μῆτις ἀτάσθαλος.

Soft Eros and inauspicious Metis.

Ib. 181.

Μῆτις σπέρμα φέροντα θεῶν, κλυτὸν Ἠρικεπαῖον.

Metis bearing the generation of the Gods, illustrious Ericepæus.

Ib.

* τῶν ἀνθρώπων γένος. Ced. Suid. There are some other variations of less consequence.

† For λαβόντα.

‡ These four fragments are preserved by Proclus.

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FROM ORPHEUS.

Τοιαῦτα Ὀρφεὺς ἐνδείκνυται, περὶ τοῦ Φάνητος θεολογῶν· πρῶτος γοῦν ὁ θεὸς παρ' αὐτῷ ζώων κεφαλὰς φέρει πολλὰς καὶ ἴας, ταυρίους, ὀφίας* χαροποῦ τε λέοντος, καὶ πρόεισιν ἀπὸ τοῦ πρωτογενοῦς ᾠοῦ, ἐν ᾧ σπερματικῶς τὸ ζῷόν ἐστι.

Orpheus has the following theological speculation in allusion to Phanes. Therefore the first God bears with himself the heads of animals, many and single, of a bull, of a serpent, and of a fierce lion, and they sprung from the primeval egg in which the animal is seminally contained.

Proc. in Tim.

FROM THE ANCIENT THEOLOGISTS.

Ὁ θεολόγος κριοῦ καὶ ταύρου καὶ λέοντος καὶ δράκοντος αὐτῷ περιτιθεὶς κεφαλάς. Καὶ ἐν αὐτῷ πρώτῳ τὸ θῆλυ καὶ ἄῤῥεν.

The theologist places around him the heads of a ram, a bull, a lion, and a dragon, and assigns him first both the male and female sex.

Θῆλυς καὶ γενέτωρ κρατερὸς θεὸς Ἡρικαπαῖος.

Female and Father is the mighty god Ericapæus.

Αὐτῷ δὲ καὶ αἱ πτέρυγες πρῶτον.

To him also the wings are first given.

Proc. in Tim.

* Lobeck supposes that the following was the original: Κριοῦ καὶ ταύρου τ', ὄφιος, χαροποῦ τε λέοντος.

ASHMOLEAN MUSEUM OXFORD

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FROM THE ANCIENT THEOLOGISTS.*

Ἐκεῖνοι γὰρ Νύκτα μὲν καὶ Οὐρανὸν φασι βασιλεύειν καὶ πρὸ τούτων τὸν μέγιστον αὐτῶν πατέρα.

They, the theologists, assert that Night and Heaven (Ouranus) reigned, and before these their most mighty father.

Τοῖον † ἑλὼν διένειμε θεοὶς θνητοῖσι τε κόσμον
Οὗ πρῶτος βασίλευσε περίκλυτος Ἡρικεπαῖος.

Who distributed the world to Gods and Mortals,
Over which he first reigned, the illustrious Ericepæus,

Μεθ' ὃν ἡ Νὺξ,

After whom reigned Night,

Σκῆπτρον ἔχουσ' ἐν χερσὶν ἀριπρεπὲς ‡ Ἡρικεπαίου,

Having in her hands the excellent sceptre of Ericepæus,

Μεθ' ἣν ὁ Οὐρανὸς,

After whom Heaven (Ouranus),

Ὃς πρῶτος βασίλευσε θεῶν μετὰ μητέρα Νύκτα.

Who first reigned over the Gods after his mother Night.

FROM THE ANCIENT THEOLOGISTS.

Postremo potentiam Solis ad omnium potestatem summitatemque referri, indicant theologi: qui in sacris hoc brevissima precatione demonstrant, dicentes.

In short, that to the power of the Sun is to be referred the control and supremacy of all things, is indicated by the theologists, who make it evident in the mysteries by the following short invocation.

Ἥλιε παντοκράτορ, κόσμου πνεῦμα, κόσμου δύναμις, κόσμου φῶς.

Oh, all-ruling Sun, Spirit of the world, Power of the world, Light of the world.—*Macrob. Sat.* lib. i. c. 23.

* This extract from a MS. of Syrianus is given by Lobeck, Aglaophamus I. 577, and a translation of it with the Orphic lines from a MS. of Gale, was first given by Mr. Taylor, Class. Jour. XVII. 163.

† Gal.—Τὸν τόϑ' Lob. ‡ Omitted by Gale.

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PYTHAGOREAN FRAGMENTS.

FROM TIMÆUS LOCRUS.

Τίμαιος ὁ Λοκρὸς τάδε ἔφα· δύο αἰτίας εἶμεν τῶν συμπάντων· Νόον μὲν, τῶν κατὰ λόγον γιγνομένων· Ἀνάγκαν δὲ, τῶν βίᾳ καττὰς δυνάμεις τῶν σωμάτων. τουτέων δὲ, τὸν μὲν, τᾶς τἀγαθῶ* φύσιος εἶμεν, Θεόν τε ὀνυμαίνεσθαι, ἀρχάν τε τῶν ἀρίστων· τὰ δ' ἐπόμενά τε καὶ συναίτια, εἰς Ἀνάγκαν ἀνάγεσθαι. τὰ δὲ ξύμπαντα, Ἰδέαν, Ὕλαν Αἰσθητόν τε, οἷον ἔκγονον τουτέων. καὶ τὸ μὲν, εἶμεν ἀγένατόν τε καὶ ἀκίνατον, καὶ μένον τε, καὶ τᾶς ταὐτῶ φύσιος, νοατόν τε καὶ παράδειγμα τῶν γεννωμένων, ὁκόσα ἐν μεταβολᾷ ἐντί. τοιοῦτον γάρ τι τὰν Ἰδέαν λέγεσθαί τε καὶ νοεῖσθαι. τὰν δ' Ὕλαν, ἐκμαγεῖον καὶ ματέρα, τιθάναν τε

Thus says Timæus the Locrian.—The causes of all things are two; Intellect, of those which are produced according to Reason; and Necessity, of those which necessarily exist according to the powers of bodies. Of these the first is of the nature of good, and is called God, the principle of such things as are most excellent. Those which are consequent, and concauses rather than causes, may be referred to Necessity, and they consist of Idea or Form, and Matter, to which may be added the Sensible (world), which is as it were the offspring of these two. The first of these is an essence ungenerated, immoveable, and stable, of the nature of Same, and the intelligible exemplar of things generated which are in a state of perpetual change: and this is called Idea

* τἀγαθῶν Al.

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καὶ γεννατικὰν εἶμεν τᾶς τρίτας οὐσίας· δεξαμέναν γὰρ τὰ ὁμοιώματα εἰς ἐαυτὰν, καὶ οἷον ἀναμαξαμέναν, ἀποτελεῖν πάντα* τὰ γεννάματα. ταύταν δὲ τὰν Ὕλαν ἀΐδιον μὲν ἔφα, οὐ μὰν ἀκίνατον· ἄμορφον† δὲ καθ' αὐτὰν καὶ ἀσχημάτιστον, δεχομέναν δὲ πᾶσαν μορφάν. τὰν δὲ περὶ τὰ σώματα, μεριστὰν εἶμεν, καὶ τᾶς θατέρω φύσιος. ποταγορεύοντι δὲ τὰν Ὕλαν, τόπον καὶ χώραν. Δύο ὧν αἵδε ἀρχαὶ ἐναντίαι εντί. ἄν τὸ μὲν Εἶδος λόγον ἔχει ἄῤῥενός τε καὶ πατρός· ἁ δ' Ὕλα, θήλεός τε καὶ ματέρος. τρίτα δὲ εἶμεν, τὰ ἐκ τούτων ἔκγονα. Τρία δὲ ὄντα, τρισὶ γνωρίζεσθαι· τὰν μὲν Ἰδέαν, νόῳ κατ' ἐπιστάμαν· τὰν δ' Ὕλαν, λογισμῷ νόθῳ, τῷ μήπω κατ' εὐθυωρίαν νοεῖσθαι, ἀλλὰ κατ' ἀναλογίαν. τὰ δ' ἀπογεννάματα, αἰσθήσει καὶ δόξᾳ. Πρὶν ὧν ὠρανὸν γενέσθαι, λόγῳ ἦστην Ἰδέα τε καὶ Ὕλα, καὶ ὁ Θεὸς δαμιουργὸς τῶ βελτίονος. ἐπεὶ δὲ τὸ πρεσβύτερον κάῤῥον ἐστὶ τῶ νεωτέρω, καὶ τὸ τεταγμένον πρὸ τῶ ἀτάκτω, ἀγαθὸς ὢν ὁ Θεὸς, ὁρῶν τε τὰν Ὕλαν δεχομέναν τὰν Ἰδέαν καὶ ἀλλοιουμέναν, παντοίως μὲν, ἀτάκτως δὲ, ἐθεῖτ' ἐς τάξιν

or Form, and is to be comprehended only by Mind. But Matter is the receptacle of Form, the mother and female principle of the generation of the third essence, for, by receiving the likenesses upon itself, and being stamped with Form, it perfects all things, partaking of the nature of generation. And this Matter, he says, is eternal, moveable, and of its own proper nature, without form or figure, yet susceptible of receiving every form: it is divisible also about bodies, and is of the nature of Different. They also call Matter, Place and Situation. These two, therefore, are contrary principles: Idea or Form is of the nature of Male and Father; but Matter of the nature of Female and Mother: and things which are of the third nature are the offspring of the two. Since then there are three natures, they are comprehended in three different ways; Idea, which is the object of science, by Intellect; Matter, which is not properly an object of comprehension, but only of analogy, by a spurious kind of reasoning; but things compounded of the two are the objects of sensation, and opinion or appearance. Therefore, before the heaven was made, there existed in reality Idea, and Matter, and God the demiurgus of the better nature;

* τάδε Al.

† ἀμόρφωτον Al.

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αὐτὰν ἄγεν, καὶ ἐξ ἀορίστων μεταβολᾶν, εἰς ὡρισμέναν καταστᾶσαι. ἵν' ὁμόλογοι ταὶ διακρίσεις τῶν σωμάτων γίγνωντο, καὶ μὴ κατ' αὐτόματον τροπὰς δέχοιντο. ἐποίησεν ὧν τόνδε τὸν κόσμον ἐξ ἁπάσας τᾶς Ὕλας, ὅρον αὐτὸν κατασκευάξας τᾶς τῶ ὄντος φύσιος διὰ τὸ πάντα τἄλλα ἐν αὐτῷ περιέχεν, ἕνα, μονογενῆ, τέλεον, ἔμψυχόν τε καὶ λογικόν· (κρέσσονα γὰρ τάδε ἀψύχω καὶ ἀλόγω ἐστόν) καὶ σφαιροειδὲς σῶμα· τελειότερον γὰρ τῶν ἄλλων σχημάτων ἦν τοῦτο. βηλεόμενος ὧν ἄριστον γέννημα ποιεῖν, τοῦτον ἐποίει Θεὸν γενκατὸν, οὔποκα φθαρησόμενον ὑπ' ἄλλω αἰτίω, ἔξω τῶ αὐτὸν συντεταγμένω Θεῶ, εἴ ποκα βήλετο αὐτὸν διαλύεν.

and since the nature of Elder (Continuance) is more worthy than that of Younger (Novelty,) and Order than of Disorder; God in his goodness seeing that Matter was continually receiving Form and changing in an omnifarious and disordered manner, undertook to reduce it to order and put a stop to its indefinite changes, by circumscribing it with determinate figure: that there might be corresponding distinctions of bodies, and that it might not be subject to continual variations of its own accord. Therefore he fabricated this world out of all the matter, and constituted it the boundary of essential nature, comprising all things within itself, one, only-begotten, perfect, with a Soul and Intellect (for an animal so constituted is superior to one devoid of Soul and Intellect): he gave it also a spherical body, for such of all other forms is the most perfect. Since, therefore, it was God's pleasure to render this his production most perfect, he constituted it a God, generated indeed, but indestructible by any other cause than by the God who made it, in case it should be his pleasure to dissolve it.

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FROM PLATO.

Φῂς γὰρ δὴ κατὰ τὸν ἐκείνου λόγον οὐχ ἱκανῶς ἀποδεδεῖχθαί σοι περὶ τῆς τοῦ πρώτου φύσεως· φραστέον δή σοι δι' αἰνιγμῶν· ἵν' ἄν τι ἡ δέλτος ἢ πόντου ἢ γῆς ἐν πτυχαῖς πάθῃ, ὁ ἀναγνοὺς μὴ γνῷ. ὧδε γὰρ ἔχει· περὶ τὸν πάντων βασιλέα πάντ' ἐστὶ, καὶ ἐκείνου ἕνεκα πάντα· καὶ ἐκεῖνο αἴτιον ἁπάντων τῶν καλῶν. δεύτερον δὲ, περὶ τὰ δεύτερα,* καὶ τρίτον περὶ τὰ τρίτα. ἡ οὖν ἀνθρωπίνη ψυχὴ περὶ αὐτὰ ὀρέγεται μαθεῖν ποῖ' ἄττα ἐστὶ, βλέπουσα εἰς τὰ αὐτῆς συγγενῆ, ὧν οὐδὲν ἱκανῶς ἔχει. τοῦ δὲ βασιλέως πέρι καὶ ὧν εἶπον, οὐδέν ἐστι τοιοῦτο. τὸ δὴ μετὰ τοῦτο ἡ ψυχὴ φησίν.

You say that, in my former discourse, I have not sufficiently explained to you the nature of the First. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person, without some previous knowledge of the subject, might not be able to understand its contents. This, then is the explanation. About the king of all things, all things are, and all things are on account of Him, and He is the cause of all good things. But the second is about things of the second kind, and the third about things of the third kind. Therefore the human soul, from its earnest desire to know what these things may be, examines those within itself which are akin to them, none of which it possesses in sufficient perfection. Such (imperfection) however is not the case with regard to the King and those natures of which I spoke.—*Plat. Ep. II.* p. 312.

FROM PLATO.

Τὸν τῶν πάντων Θεὸν ἡγεμόνα τῶν τε ὄντων καὶ τῶν

Conjuring the God of all things, the ruler of those which are, and are

* Serranus translates "secundum ad secunda, &c."—Bekker has "circa secundum secunda, &c.;" but he preserves the accentuation of the text.

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μελλόντων, τοῦ τε ἡγεμόνος καὶ αἰτίου πατέρα κύριον ἐπομνύντας.

about to be, and the sovereign father of the ruler and cause.—*Plat. Ep. VI.* p. 323.

FROM AMELIUS.

Ἀμέλιος δὲ τριττὸν* ποιεῖ τὸν Δημιουργὸν, καὶ νοῦς τρεῖς, βασιλέας τρεῖς, τὸν ὄντα, τὸν ἔχοντα, τὸν ὁρῶντα. διαφέρουσι δὲ οὗτοι, διότι ὁ μὲν πρῶτος νοῦς, ὄντως ἐστὶν ὃ ἐστιν. Ὁ δὲ δεύτερος, ἔστι μὲν, τὸ ἐν αὐτῷ νοητὸν, ἔχει δὲ τὸ πρὸ αὐτοῦ, καὶ μετέχει πάντως ἐκείνου, καὶ διατοῦτο δεύτερος. Ὁ δὲ τρίτος, ἔστι μὲν τὸ ἐν αὐτῷ καὶ οὗτος νοητόν. πᾶς γὰρ νοῦς, τῷ συζυγοῦντι νοητῷ, ὁ αὐτός ἐστιν. ἔχει δὲ τὸ ἐν τῷ δευτέρῳ, καὶ ὁρᾷ τὸ πρῶτον. ὅσῳ γὰρ πλείω ἡ ἀπόστασις, τοσοῦτο τὸ ἔχον ἀμυδρότερον. Τούτους οὖν τοὺς τρεῖς νόας καὶ δημιουργοὺς ὑποτίθεται, καὶ τοὺς παρὰ τῷ Πλάτωνι τρεῖς βασιλέας, καὶ

Amelius makes the Demiurgus triple, and the three Intellects the three Kings—Him that *exists*, Him that *possesses*, Him that *beholds*. And these are different; therefore the First Intellect *exists* essentially as *that which exists*. But the Second *exists* as the Intelligible in him, but *possesses* that which is before him, and partakes altogether of that, wherefore it is the Second. But the Third *exists* as the Intelligible in the Second as did the Second in the First, for every Intellect is the same with its conjoined Intelligible, and it *possesses* that which is in the Second, and *beholds* or regards that which is the First: for by how much greater the remove, by so much the less intimate is that which *possesses*. These three Intellects, therefore, he

* This word is generally misquoted as τρίτον, for which I can find no authority. The context of the discourse evidently requires τριττὸν, having before treated of the διττὸν double Demiurgus of Plotinus. The first four, and last five lines, contain the opinion of Amelius; the rest is the commentary of Proclus. Amelius was himself a Platonist, and the eldest disciple of Plotinus, though he wrote before the system of the modern Platonists had acquired the celebrity given it by his master.

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τοὺς παρ' Ὀρφεῖ τρεῖς, Φάνητα καὶ Οὐρανὸν καὶ Κρόνον. καὶ ὁ μάλιστα παρ' αὐτῷ δημιουργός, ὁ Φάνης ἐστίν.

supposes to be the Demiurgi, the same with the three kings of Plato, and with the three whom Orpheus celebrates under the names of Phanes, Ouranus, and Cronus, though, according to him, the Demiurgus is more particularly Phanes.—*Proc. in Tim. II.* 93.

FROM ONOMACRITUS.

Ὀνομάκριτος ἐν τοῖς Ὀρφικοῖς πῦρ καὶ ὕδωρ καὶ γῆν τὴν πάντων ἀρκὴν εἶναι ἔλεγεν.

Onomacritus, in the Orphics, says, that Fire, and Water, and Earth, were the first principles of all things.—*Sextus. Hyp. III.* 4. 136.—*Phys. IX.* 5. 6. 620.

FROM ION.

*Ἀρκὴ δέ μοι τοῦ λόγου, πάντα τρία καὶ πλέον ἔλασσον τοῦδε ἐλάσσων τούτων τριῶν· ἑνὸς ἑκάστου ἀρετὴ τριάς, σύνεσις καὶ κράτος καὶ τύχη.

This, says Ion, is the beginning of my discourse. All things are three, and nothing more or less; and the virtue of each one of these three is a triad consisting of Intellect, Power, and Chance.

* The emendations to this passage are very numerous. I have translated it according to Lobeck, as follows: Ἀρχὴ ἥδε μοι τοῦ λόγου πάντα τρία καὶ πλέον οὐδὲν οὐδὲ ἔλασσον· τούτων τῶν τριῶν, ἑνὸς, &c.

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FROM PHILOPONUS.

Πῦρ μὲν καὶ γῆν ὁ Παρμενίδης ὑπέθετο· ταῦτὰ δὲ μετὰ τοῦ ἀέρος Ἴων ὁ Χῖος ὁ τραγῳδοποιός.

Parmenides holds Fire and Earth as primary principles: but Ion of Chios, the tragedian, placed them after Air.—*Philoponus.*

FROM PLUTARCHUS.

Ἡ ὑγρὰ φύσις ἀρχὴ καὶ γένεσις οὖσα πάντων ἐξ ἀρχῆς τὰ πρῶτα τρία σώματα γῆν ἀέρα καὶ πῦρ ἐποίησεν.

The moist nature, being the first principle and origin of all things from the beginning made the three first bodies, Earth, Air, and Fire.—*Plut. de Is.*

FROM OCELLUS.

Ὅροι εἰσὶ τρεῖς, Γένεσις, Ἀκμή, Τελευτή.

There are three boundaries, Generation, Summit, Termination.—I. 4.

FROM OCELLUS.

Ἡ τριὰς πρώτη συνέστησεν, Ἀρχὴν Μεσότητα καὶ Τελευτήν.

The first triad consists of Beginning, Middle, and End.—*Lyd. de Mens.* p. 20.

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FROM PLATO.

Λέγουσί τινες ὡς πάντα ἐστὶ τὰ πράγματα γιγνόμενα καὶ γενόμενα καὶ γενησόμενα, τὰ μὲν φύσει, τὰ δὲ τέχνῃ, τὰ δὲ τύχῃ.

Some say that all things consist of those which are in the course of generation, those generated, and those about to be generated; the first by nature, the second by art, and the third by chance.—*Plat. de Leg. X.*

FROM ARISTOTELES.

Τὰ τρία πάντα ... καθάπερ γάρ φασιν οἱ Πυθαγόρειοι τὸ πᾶν καὶ τὰ πάντα τοῖς τρισὶν ὥρισται· τελευτὴ γὰρ καὶ μέσον καὶ ἀρχὴ τὸν ἀριθμὸν ἔχει τοῦ παντός· ταῦτα δὲ τὸν τῆς τριάδος.

All things are three: for as the Pythagoreans say, the Universe and all things are bounded by three: for the End, the Middle, and the Beginning, include the enumeration of every thing, and they fulfil the number of the triad.—*Aristot. de Cœlo. I.*

FROM ARISTOTELES.

Ἀγαθοί γε καὶ σπουδαῖοι γίγνονται διὰ τριῶν· τὰ τρία δὲ ταῦτά ἐστι φύσις, ἔθος, λόγος.

The good and contemplative become so through three things; and these three are Nature, Habit, and Reason.—*Aristot. Polit. VII.*

FROM DAMASCIUS.

Τρία οὖν τὰ πάντα, ἀλλ' οὐχ Ἕν, Ὕπαρξις Δύναμις καὶ Ἐνέργεια.

All things, therefore, are three, but not one; Hyparxis, Power, and Energy.—*Damas. Quæst.* c. 39.

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COSMOGONY OF THE TYRRHENIANS.

Ἱστοριαν δὲ παρ' αὐτοῖς ἀνὴρ ἔμπειρος συνεγράψετο. Ἔφη γὰρ τὸν δημιουργὸν τῶν πάντων Θεὸν δώδεκα χιλιάδας ἐνιαυτῶν τοῖς πᾶσιν αὐτοῦ φιλοτιμήσασθαι κτίσμασι, καὶ ταύτας διατεῖναι τοῖς ιβ' λεγομένοις οἴκοις· καὶ τῇ μὲν α' χιλιάδι ποιῆσαι τὸν οὐρανὸν, καὶ τὴν γῆν· τῇ δευτέρᾳ ποιῆσαι τὸ στερέωμα τοῦτο τὸ φαινόμενον, καλέσας αὐτὸν* οὐρανόν· τῇ τρίτῃ θάλασσαν, καὶ τὰ ὕδατα τὰ ἐν τῇ γῇ πάντα· τῇ δ', τοὺς φωστῆρας τοὺς μεγάλους, ἥλιον καὶ σελήνην· καὶ τοὺς ἀστέρας· τῇ ε', πᾶσαν ψυχὴν πετεινῶν, καὶ ἑρπετῶν, καὶ τετράποδα†, ἐν τῷ ἀέρι, καὶ ἐν τῇ γῇ, καὶ τοῖς ὕδασι· τῇ ς', τὸν ἄνθρωπον. Φαίνεται οὖν τὰς μὲν πρώτας ἓξ χιλιάδας πρὸ τῆς τοῦ ἀνθρώπου διαπλάσεως παραληλυθέναι· τὰς δὲ λοιπὰς ἓξ χιλιάδας διαμένειν τὸ γένος τῶν ἀνθρώπων. ὡς εἶναι τὸν πάντα χρόνον τῆς συντελείας μέχρι χιλιάδας‡ δώδεκα.

A certain person among them, well versed in these matters, wrote a history, in which he says: That God, the demiurgus of all things, for the sake of giving dignity to his productions, was pleased to employ twelve thousand years in their creation; and extended these years over twelve divisions, called houses. In the first thousand years he created the heaven and the earth; in the second he made this apparent firmament above us, and called it heaven; in the third, the sea and all the waters in the earth; in the fourth, the great lights, the sun and the moon, together with the stars; in the fifth, every soul of birds, and reptiles, and quadrupeds, in the air, and in the earth, and in the waters; in the sixth, man. It appears, therefore, that the first six thousand years were consumed before the formation of man; and during the other six thousand years the human race will continue, so that the full time shall be completed even to twelve thousand years.—*Suid. v. Tyrrhenia.*

* Kuster proposes αὐτο.

† Kuster proposes τετραπόδων, which I have adopted in the translation.

‡ Kuster proposes χιλιάδων.

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THE THEOGONIES.

FROM DAMASCIUS.

Ἐν μὲν τοίνυν* ταῖς φερομέναις ταύταις ῥαψῳδίαις Ὀρφικαῖς εἰ θεολογία δή τις ἐστιν, ἡ περὶ τὸ νοητὸν, ἣν καὶ οἱ φιλόσοφοι διερμηνεύουσιν ἀντὶ μὲν τῆς μιᾶς τῶν ὅλων ἀρχῆς τὸν Χρόνον τιθέντες, ἀντὶ δὲ τοῖν δυοῖν Αἰθέρα καὶ Χάος, ἀντὶ δὲ τοῦ ὄντος ἁπλῶς τὸ ᾠὸν ἀπολογιζόμενοι καὶ τριάδα ταύτην πρώτην ποιοῦντες· εἰς δὲ τὴν δευτέραν τελεῖν ἤτοι τὸ κινούμενον καὶ τὸ κύον ᾠὸν τὸν θεὸν, ἢ τὸν ἀργῆτα‡ χιτῶνα, ἢ τὴν νεφέλην, ὅτι ἐκ τούτων ἐκθρώσκει ὁ Φάνης· ἄλλοτε γὰρ ἄλλα περὶ τοῦ μέσου φιλοσοφοῦσιν. Τοῦτο μὲν οὖν

In the rhapsodies which pass under the name of Orphic, the theology, if any, is that concerning the Intelligible; and the philosophers thus interpret it. They place Chronus (Time) for the one principle of all things, and for the two Ether and Chaos: and they regard the egg as representing Being simply, and this they look upon as the first triad†. But to complete the second triad they imagine as the god a conceiving and conceived egg, or a white garment, or a cloud, because Phanes springs forth from these. But concerning this middle (subsistence) different philosophers have different opinions. Whatever it may be they look upon

* Lob. omits μὲν τοίνυν.

† The intelligible triad of the later Platonists was divided in three subsistences, each of which was also called a triad, and composed of subsistences bearing analogy to the whole.

‡ Bentley proposes ῥαγέντα.

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ὁποῖον ἂν ᾖ, ὡς τὸν νοῦν,* ὡς δὲ πατέρα καὶ δύναμιν, ἄλλα τινὰ προσεπινοοῦντες οὐδὲν τῷ Ὀρφεῖ προσήκοντα. Τὴν δὲ τρίτην τὸν Μῆτιν τὸν Ἠρικαπαῖον† ὡς δύναμιν, τὸν Φάνητα ὡς πατέρα.

it as Mind; but for Father and Power some of them imagine other things which have no connexion with Orpheus. And in the third triad they substitute for it Metis, whilst they place Ericapæus as Power, and Phanes as Father.‡

Μήποτε δὲ καὶ τὴν μέσην τριάδα θετέον κατὰ τὸν τρίμορφον θεὸν, ἔτι κυόμενον ἐν τῷ ᾠῷ· καὶ γὰρ καὶ τὸ μέσον ἀεὶ φαντάζει· συναμφότερον τῶν ἄκρων, ὥσπερ καὶ τοῦτο ἅμα καὶ ᾠὸν καὶ τρίμορφος ὁ θεός. Καὶ ὁρᾷς ὅτι τὸ μὲν ᾠόν ἐστιν τὸ ἡνωμένον, ὁ δὲ τρίμορφος καὶ πολύμορφος τῷ ὄντι θεὸς τὸ διακεκριμένον τοῦ νοητοῦ· τὸ δὲ μέσον κατὰ μὲν τὸ ᾠὸν ἔτι ἡνωμένον,§ κατὰ δὲ τὸν θεὸν ἤδη || διακεκριμένον, τὸ δὲ ὅλον εἰπεῖν διακρινόμενον. τοιαύτη μὲν ἡ συνήθης Ὀρφικὴ θεολογία.

But the middle triad is never to be placed according to the triformed god (Phanes) as absolutely conceived in the egg: for the middle subsistence always shadows out each of the extremes, as should this, which must partake at once both of the egg and of the triformed god. And you may perceive that the egg is the united (subsistence) or principle of union; and the triformed god, who is multiform about being, is the separated principle of the Intelligible; but the middle subsistence, being united as far as it relates to the egg, and already separated as far as it relates to the god, may be considered as existing altogether as in the act of separation: such is the common Orphic theology.

Ἡ δὲ κατὰ τὸν Ἱερώνυμον

But the theology delivered by Hie-

* Lob. omits ὡς τὸν νοῦν.

† Ἠρικαπαῖον. Lob.

‡ Wolf. and Lob. omit ὡς τὸν νοῦν. Taylor places it after Μῆτιν, and translates this very obscure passage thus: "But conceiving him over and above this as father and power, contributes nothing to Orpheus. But they call the third triad Metis as *intellect*, Ericapæus as *power*, and Phanes as *father*." I have inserted a full stop after προσήκοντα. Lob. does the same, though he gives no translation of the passage.

§ Tay. inserts τὸ τρίτον, which he supposes to be omitted. It appears to me to destroy the argument.

|| εἶδει W. and Hamb.

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φερομένη καὶ Ἑλλάνικον, εἴπερ μὴ καὶ ὁ αὐτός ἐστιν, οὕτως ἔχει. Ὕδωρ ἦν φησιν ἐξ ἀρχῆς, καὶ Ὕλη* ἐξ ἧς ἐπάγη† ἡ Γῆ, δύο ταύτας ἀρχὰς ὑποτιθέμενος πρῶτον, Ὕδωρ καὶ Γῆν, ταύτην μὲν ὡς φύσει σκεδαστὴν, ἐκεῖνο δὲ ὡς ταύτης κολλητικόν τε καὶ συνεκτικόν· τὴν‡ δὲ μίαν πρὸ τῶν δυοῖν ἄῤῥητον ἀφίησιν, αὐτὸ γὰρ τὸ μηδὲ φάναι περὶ αὐτῆς ἐνδείκνυται αὐτῆς τὴν ἀπόῤῥητον φύσιν· τὴν δὲ τρίτην ἀρχὴν μετὰ τὰς δύο γεννηθῆναι μὲν ἐκ τούτων, Ὑδατός φημι καὶ Γῆς, δράκοντα δὲ εἶναι κεφαλὰς ἔχοντα προσπεφυκυίας ταύρου καὶ λέοντος, ἐν μέσῳ δὲ θεοῦ πρόσωπον, ἔχειν§ δὲ καὶ ἐπὶ τῶν ὤμων πτέρα, ὠνομάσθαι δὲ Χρόνον|| ἀγήρατον¶ καὶ Ἡρακλῆα τὸν αὐτόν· συνεῖναι δὲ αὐτῷ τὴν Ἀνάγκην, φύσιν οὖσαν τὴν αὐτὴν καὶ Ἀδράστειαν ἀσώματον διωργυιωμένην** ἐν παντὶ τῷ κόσμῳ τῶν περάτων αὐτοῦ ἐφαπτομένην· ταύτην οἶμαι λέγεσθαι

ronymus and Hellanicus is as follows:—He says that Water was from the beginning, and Matter, from which the Earth was produced, so that he supposes that the two first principles were Water and Earth; the latter of which is of a nature liable to separation, but the former a substance serving to conglutinate and connect it: but he passes over as ineffable the one principle prior to these two, for its recondite nature is evinced, in that there is no manifestation appertaining to it. The third principle after these two, which is generated from them, that is from the Water and Earth, is a Dragon having the heads of a Bull and Lion naturally produced, and in the middle, between these, is the countenance of the God: he has, moreover, wings upon his shoulders, and is denominated incorruptible Chronus (Time) and Hercules. Fate also, which is the same as Nature, is connected with him, and Adrastia, which is incorporeally co-extensive with the universe, and connects its boundaries in harmony. I am of opinion that this

* Lob. inserts (ἰλύς) in a parenthesis. Creuzer proposes to substitute it.
† ἐπάγει Hamb.—Wolf. proposes ὑπάγει.
‡ Lob. omits from ταύτην.
§ ἔχει Hamb.
|| χθόνον W. and Hamb.
¶ ἀγήρωτον Mon.
** διορεγωμενην Tay.

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τὴν τρίτην ἀρχὴν, κατὰ τὴν οὐσίαν ἑστῶσαν, πλὴν ὅτι ἀρσενόθηλυν αὐτὴν ὑπεστήσατο. πρὸς ἔνδειξιν τῆς πάντων γενετικῆς αἰτίας.

Καὶ ὑπολαμβάνω τὴν ἐν ταῖς βαψωδίαις θεολογίαν ἀφεῖσαν τὰς δύο πρώτας ἀρχὰς μετὰ τῆς μιᾶς πρὸ τῶν δυοῖν τῆς σιγῆς* παραδοθείσης ἀπὸ τῆς τρίτης μετὰ τὰς δύο ταύτης ἐνστήσασθαι τὴν ἀρχὴν, ὡς πρώτης ῥητόν τι ἐχούσης καὶ σύμμετρον πρὸς ἀνθρώπων ἀκοάς. Οὗτος γὰρ ἦν ὁ πολυτίμητος ἐν ἐκείνῃ Χρόνος ἀγήρατος καὶ Αἰθέρος καὶ Χάους πατήρ· ἀμέλει καὶ κατὰ ταύτην ὁ Χρόνος οὗτος ὁ δράκων γενναται, τριπλήγονην† Αἰθέρα φησὶ νοερὸν καὶ Χάος ἄπειρον, καὶ τρίτον ἐπὶ τούτοις Ἔρεβος ὁμιχλῶδες· τὴν δειτέραν ταύτην τρίαδα ἀνάλογον τῇ πρώτῃ παραδίδωσι δυναμικὴν οὖσαν ὡς ἐκείνην πατρικήν· διὸ καὶ τὸ τρίτον αὐτῆς Ἔρεβός ἐστιν ὁμιχλῶδες, καὶ τὸ πατρικόν τε καὶ ἄκρον Αἰθὴρ οὐχ ἁπλῶς ἀλλὰ νοερῶς·‡ τὸ δὲ μέσον αὐτόθεν Χάος ἄπειρον, ἀλλὰ μὴν ἐν τούτοις, ὡς λέγει, ὁ Χρόνος ὠὸν ἐγέννησεν, τοῦ Χρόνου ποιοῦσα γέννημα καὶ αὕτη

third principle is regarded as subsisting according to essence, inasmuch as it is supposed to exist in the nature of male and female, as a type of the generating principle of all things.

And in the rhapsodies I conceive that the (Orphic) theology, passing over the two first principles, together with the one preceding those two which is delivered in silence, establishes the third, which is properly posterior to the other two, as the first principle, inasmuch as it is the first which has something effable in its nature, and commensurate with human conversation. For the venerable and incorruptible Chronus (Time) was held in the former hypothesis to be the father of Ether and Chaos: but in this he is passed over, and a Serpent substituted: and the threefold Ether is called intellectual, and Chaos boundless, and the dark cloudy Erebus is added to them as a third. He delivers, therefore, this second triad as analogous to the first, this being potential as was that paternal. Wherefore the third subsistence of this triad is dark Erebus, and its paternal principle and summit Ether, subsisting not simply but intellectually, and the middle derived from it is boundless Chaos. But with these it is said Chronus generated the egg, for this

* τῆς τῇ σιγῇ Mon. † τριπλῆν γονὴν Mon. m. ‡ νοτερός Mon.

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ἡ παράδοσις καὶ ἐν τούτοις τικτόμενον, ὅτι καὶ ἀπὸ τούτων ἡ τρίτη πρόεισι νοητὴ τριάς. Τίς οὖν αὕτη ἐστι; τὸ ᾠὸν, ἡ δυὰς τῶν ἐν αὐτῷ φύσεων ἄῤῥενος καὶ θηλείας καὶ τῶν ἐν μέσῳ παντοίων σπερμάτων τὸ πλῆθος· καὶ τρίτον ἐπὶ τούτοις θεὸν ἀσώματον, πτέρυγας ἐπὶ τῶν ὤμων ἔχοντα χρυσᾶς, ὃς ἐν μὲν ταῖς λαγόσι προσκεφυκυίας εἶχε ταύρων κεφαλὰς, ἐπὶ δὲ τῆς κεφαλῆς δράκοντα πελώριον παντοδαπαῖς μορφαῖς θηρίων ἰνδαλλόμενον. Τοῦτον μὲν οὖν ὡς νοῦν τῆς τριάδος ὑποληπτέον, τὰ δὲ μέσα γένη τά τε πολλὰ καὶ τὰ δύο τὴν δύναμιν, αὐτὸ δὲ τὸ ᾠὸν ἀρχὴν πατρικὴν τῆς τρίτης τριάδος, ταύτης δὲ τῆς τρίτης τριάδος τὸν τρίτον θεὸν, καὶ ἤδη ἡ θεολογία Πρωτόγονον ἀνυμνεῖ καὶ Δία καλεῖ πάντων διατάκτορα καὶ ὅλου τοῦ κόσμου, διὸ καὶ Πᾶνα καλεῖσθαι. Τοσαῦτα καὶ αὕτη περὶ τῶν νοητῶν ἀρχῶν ἡ γενεαλογία παρίστησιν.

relation makes it a procession of Chronus, and born of these, inasmuch as from these proceeds the third Intelligible triad. What, then, is this triad? The egg, the duad of the natures of male and female contained in it, and the multitude of the all-various seeds in the middle of it; and the third subsistence in addition to these is the incorporeal god, with golden wings upon his shoulders, who has the heads of bulls springing forth from his internal parts, and upon his head an enormous serpent, invested with the varied forms of beasts. This, therefore, is to be taken as the Mind of the triad: but the middle processions, which are both the Many and the Two, must be regarded as Power, but the egg as the paternal principle of this third triad. But the third god of this third triad, the theology now under discussion celebrates as Protogonus (First-born), and calls him Dis, as the disposer of all things, and the whole world: upon that account he is also denominated Pan. Such are the hypotheses which this genealogy lays down concerning the Intelligible principles.

Ἡ δὲ παρὰ τῷ Περιπατητικῷ Εὐδήμῳ* ἀναγεγραμμένη, ὡς τοῦ Ὀρφέως οὖσα θεολογία πᾶν τὸ νοητὸν ἐσιώ-

But the cosmogony which is delivered by the Peripatetic Eudemus as being the theology of Orpheus, passes the whole Intelligible order in silence,

* εὐδέλως Wolf. Hamb.—δήμω Mon.

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πησεν, ὡς παντάπασιν ἄῤῥητόν* τε καὶ ἄγνωστον τρόπῳ† κατὰ διέξοδόν τε καὶ ἀπαγγελίαν· ἀπὸ δὲ τῆς νυκτὸς ἐποιήσατο τὴν ἀρχήν, ἀφ' ἧς καὶ ὁ Ὅμηρος, εἰ καὶ μὴ συνεχῶς πεποίηται τὴν γενεαλογίαν, ἵστησιν· οὐ γὰρ ἀποδεκτέον‡ Εὐδήμου λέγοντος§ ὅτι ἀπὸ Ὠκεανοῦ καὶ Τηθύος ἄρχεται· φαίνεται γὰρ εἰδὼς καὶ τὴν Νύκτα μεγίστην οὕτω θεὸν, ὡς καὶ τὸν Δία σεβέσθαι|| αὐτήν.

as altogether ineffable and unknown, and incapable of discussion or explanation. He commences from Night, which Homer also constitutes his first principle, if we would render his genealogy consistent. Therefore we must not put confidence in the assertion of Eudemus, that Homer makes it commence from Oceanus and Tethys; for it is manifest that he regards Night as the greatest divinity, which is implied in the following line, where he says that she is reverenced by Jove himself—

Ἄζετο γὰρ μὴ Νυκτὶ θοῇ ἀποθύμια ῥέζοι.¶

He feared lest he should excite the displeasure of swift Night.

Ἀλλ' Ὅμηρος μὲν καὶ αὐτὸς ἀρχέσθω ἀπὸ Νυκτός.

Homer, therefore, must be supposed to commence from Night.

Ἡσίοδος δέ μοι δοκεῖ πρῶτον γενέσθαι τὸ Χάος ἱστορῶν τὴν ἀκατάληπτον τοῦ νοητοῦ καὶ ἡνωμένην παντελῶς φύσιν κεκλῆκέναι Χάος, τὴν δὲ τὴν** πρώτην ἐκεῖθεν παράγειν ὥς τινα ἀρχὴν τῆς ὅλης γενεᾶς τῶν θεῶν· εἰ μὴ ἄρα Χάος μὲν τὴν δευτέραν τῶν δυοῖν ἀρχῶν, τὴν** δὲ καὶ Τάρταρον καὶ Ἔρωτα τὸ τριπλοῦν νοητόν,

But Hesiod, when he affirms that Chaos was the first produced, appears to me to regard Chaos as the incomprehensible and perfectly united nature of the Intelligible. From thence he deduces Earth** as the first principle of all the generation of the gods, unless, perhaps, he may regard Chaos as the second subsistence of the two principles: in which case Earth and Tartarus, and Eros (Love), compose

* ἄῤῥητον Hamb. † τρόπον or τρόπων Hamb.
‡ ἀποδεκτέαν Hamb. § λέγοντες Mon. || σεύεσθαι Mon.
¶ Il. xiv. 261. The printed copies of Homer have ἔῤῥεζοι.
** The emendation of γῆν for τὴν is proposed by Mr. Taylor, and though I find no authority in the different texts for it, it is evidently requisite not only for the sense but to accord with Hesiod's Theogony.

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τὸν μὲν Ἔρωτα ἀντὶ τοῦ τρίτου, ὡς κατὰ ἐπιστροφὴν θεωρουμένην. Τοῦτο γὰρ οὕτως ὀνομάζει καὶ ὁ Ὀρφεὺς ἐν ταῖς ῥαψῳδίαις· τὴν δὲ Γῆν ἀντὶ τοῦ πρώτου, ὡς πρώτην ἐν στερεῷ τινι καὶ οὐσιώδει καταστήματι παγεῖσαν· τὸν δὲ Τάρταρον ἀντὶ τοῦ μέσου, ὡς ἤδη * πως εἰς διάκρισιν παρακεκινημένου.

the three-fold Intelligible, Eros being put for the third subsistence, considered according to its convertive nature. Orpheus also in his rhapsodies has adopted a very similar disposition, for he places the Earth for the first, being the first that was conglomerated into a compact and essential substance, while he places Tartarus as the middle, as having already, in a manner, a tendency towards disunion.

Ἀκουσίλαος δὲ Χάος μὲν ὑποτιθέσθαί μοι δοκεῖ τὴν πρώτην ἀρχὴν, ὡς πάντη ἄγνωστον, τὰς δὲ δύο μετὰ τὴν μίαν, Ἔρεβος μὲν τὴν ἄῤῥενα, τὴν δὲ θήλειαν Νύκτα, ταύτην μὲν ἀντὶ ἀπειρίας, ἐκείνην δὲ ἀντὶ πέρατος· ἐκ δὲ τούτων φησὶ † μιχθέντων Αἰθέρα γενέσθαι καὶ Ἔρωτα καὶ Μῆτιν, τὰς τρεῖς ταύτας νοητὰς ὑποστάσεις, τὴν μὲν ἄκραν Αἰθέρα ποιῶν, τὴν δὲ μέσην Ἔρωτα κατὰ τὴν φυσικὴν μεσότητα τοῦ Ἔρωτος, τὴν δὲ τρίτην Μῆτιν, κατ' ‡ αὐτὸν ἤδη τὸν πολυτίμητον νοῦν. Παράγει δὲ ἐπὶ τούτοις ἐκ τῶν αὐτῶν καὶ ἄλλων θεῶν πολὺν § ἀριθμὸν κατὰ τὴν Εὐδήμου ἱστορίαν.||

But Acusilaus appears to me to regard Chaos as the first principle and altogether unknown, and after this one to place the duad, Erebus as the male and Night as the female, the latter being substituted for infinity, and the former for bound; and from a connexion between these were generated Ether and Eros (Love), and Metis (Counsel), these three being the Intelligible hypostases, of which he places Ether as the summit, Eros as the middle in compliance with the natural intervention of love, and Metis as the third, inasmuch as it is already highly-venerable Intellect. And from these, according to the relation of Eudemus, he deduces the vast multitude of the other gods.

* εἴ δὴ Wolf. Hamb. † φημι Wolf. Hamb.
‡ καὶ Wolf. § πολλὰ (*i. e.* πολλὴν) Mon. || ἱστορία Mon.

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Τὸν δὲ Ἐπιμενίδην δύο πρώτας ἀρχὰς ὑποθέσθαι Ἀέρα καὶ Νύκτα, δῆλον ὅτι σιγῇ τιμήσαντα τὴν μίαν πρὸ τῶν δυοῖν, ἐξ ὧν γεννηθῆναι Τάρταρον οἶμαι τὴν τρίτην ἀρχήν, ὥς τινα μικτὴν* ἐκ τῶν δυοῖν συγκραθεῖσαν· ἐξ ὧν δύο τινὰς τὴν νοητὴν μεσότητα οὕτω καλέσαντα, διό τι ἐπ' ἄμφω διατείνει τό τε ἄκρον καὶ τὸ πέρας, ὧν μιχθέντων ἀλλήλοις ᾠὸν γενέσθαι τοῦτο ἐκεῖνο τὸ νοητὸν ζῶον ὡς ἀληθῶς, ἐξ οὗ πάλιν ἄλλην γενεὰν προελθεῖν.

Epimenides affirms that the two first principles are Air and Night: whence it is evident that he reverences in silence the one principle which is prior to the two: from which, I conceive, he holds that Tartarus is generated regarding it as a nature in a manner compounded of the two; for some, indeed, regard the principle which is derived from these two as a kind of Intelligible intermediate subsistence or mediety, properly so called, inasmuch as it extends itself to both extremities, the summit and the boundary; for by their connexion with one another, an egg is generated which is properly the very Intelligible animal from which again proceeds another progeny.

Φερεκύδης δὲ ὁ Σύριος ζῶντα μὲν εἶναι ἀεὶ καὶ Χθόνον† καὶ χθονίαν τὰς τρεῖς πρώτας ἀρχὰς, τὴν μίαν φημὶ πρὸ τῶν δυοῖν, καὶ τὰς δύο μετὰ τὴν μίαν· τὸν δὲ Χρόνον ποιῆσαι ἐκ τοῦ γόνου ἑαυτοῦ Πῦρ καὶ Πνεῦμα καὶ Ὕδωρ, τὴν τριπλῆν οἶμαι φύσιν τοῦ νοητοῦ, ἐξ ὧν ἐν πέντε μυχοῖς διηρημένων πολλὴν γενεὰν συστῆναι θεῶν τὴν πεντέμψυχον‡ καλουμένην, ταὐτὸν δὲ ἴσως εἰπεῖν, τὴν πεντέκοσμον. Περὶ

But Pherecydes Syrius considers the three first principles to be an Ever-vital subsistence, Chronus†, and an Earthly subsistence; placing, as I conceive, the One prior to the Two, and the Two posterior to the One: and that Chronus generated from himself Fire, and Spirit, and Water, representing, I presume, the threefold nature of the Intelligible: from which, when they became distributed into five recesses, were constituted a numerous race of gods, called the five-times animated order, equivalent

* καὶ μικτὸν Mon.

† Χρόνον Mon. and Tay. which the following passage evidently requires.

‡ πεντέμυχον Mon. παντέψυχον in m.

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δὲ τούτων ἄλλος ἴσως φανεῖται καιρός. Τοιαῦται μὲν οὖν καὶ τοσαῦται ταῖν παρειλήφθωσαν ἡμῖν αἱ διὰ μύθων Ἑλληνικῶν ὑποθέσεις, πολλῶν καὶ ἄλλων οὐσῶν.

to what he might call a five-fold world. But another opportunity may perhaps occur for the discussion of this part of the subject. Such and of a similar description are the hypotheses which are received by us relative to the Greek mythological fables, which are numerous and very various.

Τῶν δὲ Βαρβάρων ἐοίκασι Βαβυλώνιοι μέν τὴν μίαν τῶν ὅλων ἀρχὴν σιγῇ παριέναι δύο δὲ ποιεῖν* Ταυθὲ καὶ Ἀπασών,† τὸν μὲν Ἀπασὼν ἄνδρα τῆς‡ Ταυθὲ ποιοῦντες, ταύτην δὲ μητέρα θεῶν ὀνομάζοντες, ἐξ ὧν μονογενῆ παῖδα γεννηθῆναι τὸν Μωϋμῖν, αὐτὸν εἶμαι τὸν νοητὸν κόσμον ἐκ τῶν δυοῖν ἀρχῶν παραγόμενον.§ Ἐκ δὲ τῶν αὐτῶν ἄλλην γενεὰν προελθεῖν Δαχὴν καὶ Δαχόν. Εἶτα αὖ τρίτην ἐκ τῶν αὐτῶν || Κισσαρὴ καὶ Ἀσσωρὸν, ἐξ ὧν γενέσθαι τρεῖς, Ἀνὼν καὶ Ἰλλινον καὶ Ἀώ· τοῦ δὲ Ἀοῦς καὶ Δαύκης υἱὸν γενέσθαι τὸν Βῆλον, ὃν δημιουργὸν εἶναί φασιν.

But the Babylonians, like the rest of the Barbarians, pass over in silence the One principle of the Universe, and they constitute Two, Tauthe and Apason; making Apason the husband of Tauthe, and denominating her the mother of the gods. And from these proceeds an only-begotten son, Moymis, which I conceive is no other than the Intelligible world proceeding from the two principles. From them, also, another progeny is derived, Dache and Dachus; and, again, a third, Kissare and Assorus, from which last three others proceed Anus, and Illinus, and Aus. And of Aus and Dauce is born a son called Belus, who, they say, is the fabricator of the world, the Demiurgus.

Μάγοι δὲ καὶ πᾶν τὸ Ἄρειον γένος, ὡς καὶ τοῦτο γράφει ὁ Εὔδημος, οἱ μὲν τόπον, οἱ δὲ Χρόνον καλοῦσι τὸ νοητὸν ἅπαν καὶ τὸ ἡνωμένον· ἐξ οὗ διακριθῆναι ἥ θεὸν ἀγαθὸν καὶ

But of the Magi and all the Arion race, according to the relation of Eudemus, some denominate the Intelligible Universe and the United, Place, while others call it Time (Chronus): from whom separately

* εἰπεῖν Mon. † ἀπασὼν Mon. ἀπασῶν H. ‡ ἀνδραν τῆς Mon.
§ προαγόμενον Hamb. || μισσαρὴ Mon.

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δαίμονα κακὸν ἢ φῶς καὶ σκότος πρὸ τούτων ὡς ἐνίους λέγειν. Οὗτοι δὲ οὖν καὶ αὐτοὶ μετὰ τὴν ἀδιάκριτον φύσιν διακρινομένην ποιοῦσι τὴν διττὴν συστοιχὴν τῶν κρειττόνων· τῆς μὲν ἡγεῖσθαι τὸν Ὡρομάσδη, τῆς δὲ τὸν Ἀρειμάνιον.

proceed a Good Divinity and an Evil Dæmon; or, as some assert, prior to these, Light and Darkness. Both the one, therefore, and the other, after an undivided nature, hold the twofold co-ordination of the superior natures as separated and distinct, over one of which they place Oromasdes as the ruler, and over the other Arimanius.

Σιδώνιοι δὲ κατὰ τὸν αὐτὸν συγγραφέα πρὸ πάντων Χρόνον ὑποτίθενται καὶ Πόθον καὶ Ὁμίχλην· Πόθου δὲ καὶ Ὁμίχλης μιγέντων ὡς δυοῖν ἀρχῶν Ἀέρα γενέσθαι καὶ Αὔραν, Ἀέρα μὲν ἄκρατον τοῦ νοητοῦ παραδηλοῦντες, Αὔραν δὲ τὸ ἐξ αὐτοῦ κινούμενον τοῦ νοητοῦ ζωτικὸν προτύπωμα. Πάλιν δ' ἐκ τούτων ἀμφοῖν Ὦτον γεννηθῆναι κατὰ* τὸν νοῦν οἶμαι τὸν νοητόν.

The Sidonians, according to the same writer, before all things place Chronus, and Pothus, and Omichles, (Time, Love, and Cloudy Darkness). And by a connexion between Pothus and Omichles, as the Two principles are generated Aer and Aura (Air and a Gentle Breeze), substituting Air for the summit of the Intelligible, and the Breeze arising from it for the vivifying prototype of the Intelligible. And from these two again is generated Otus (the Night Raven), representing, as I conceive, the Intelligible Mind.

Ὡς δὲ ἔξωθεν Εὐδήμου τὴν Φοινίκων εὑρίσκομεν κατὰ Μῶχον† μυθολογίαν, Αἰθὴρ ἦν τὸ πρῶτον καὶ Ἀὴρ αἱ δύο αὗται ἀρχαὶ, ἐξ ὧν γεννᾶται Οὐλωμὸς, ὁ νοητὸς θεὸς, αὐτὸ οἶμαι τὸ ἄκρον τοῦ νοητοῦ· ἐξ οὗ ἑαυτῷ συνελθόντος γεννηθῆναί φησι Χουσωρὸν, ἀνοιγέα πρῶτον, εἶτα

But independent of the collections of Eudemus we find the mythology of the Phœnicians thus delivered according to Mochus. First was Ether and Air, which are the Two first principles; from these was produced Ulomus, the Intelligible God, and, as I conceive, the summit of the Intelligible: from whom, by a connexion

* μετὰ Mon. † μῦχον Mon.

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ὠόν· τοῦτον μὲν οἶμαι τὸν νοητὸν νοῦν λέγοντες, τὸν δὲ ἀνοιγέα Χουσωρὸν, τὴν νοητὴν δύναμιν ἅτε πρώτην διακρίναταν τὴν ἀδιάκριτον φύσιν, εἰ μὴ ἄρα μετὰ τὰς δύο ἀρχὰς τὸ μὲν ἄκρον ἐστὶν ἄνεμος ὁ εἷς, τὸ δὲ μέσον οἱ δύο ἄνεμοι Λίψ τε καὶ Νότος· ποιοῦσι γάρ πως καὶ τούτους* πρὸ τοῦ Οὐλωμοῦ·† ὁ δὲ Οὐλωμὸς αὐτὸς ὁ νοητὸς εἴη‡ νοῦς, ὁ δὲ ἀνοιγεὺς Χουσωρὸς§ ἡ μετὰ τὸ νοητὸν|| πρώτη τάξις, τὸ δὲ ὠὸν ὁ οὐρανός. λέγεται γὰρ ἐξ αὐτοῦ ραγέντος εἰς δύο γενέσθαι οὐρανὸς καὶ γῆ¶ τῶν διχοτομημάτων ἑκάτερον.

with himself, was produced Chusorus, the first expanding principle, and then the Egg: by the latter I imagine they mean the Intelligible Mind; but by Chousorus, the Intelligible Power, being the first nature which separates an unseparated subsistence, unless, perhaps, after the two principles the summit may be the one Wind; but the middle, the two winds Lips and Notus (south-west and south), for sometimes they place these prior to Oulomus. In which case Oulomus himself would be the Intelligible Mind, and the expanding Chousorus the first order after the Intelligible, and the Egg Heaven: for it is said, that by the rupture of it into two parts heaven and earth were produced each from one of its two severed parts.

Αἰγυπτίων** δὲ ὁ μὲν Εὔδημος οὐδὲν ἀκριβὲς ἱστορεῖ, οἱ δὲ Αἰγύπτιοι καθ' ἡμᾶς φιλόσοφοι γεγονότες ἐξήνεγκαν αὐτῶν τὴν ἀλήθειαν κεκρυμμένην εὑρόντες ἐν Αἰγυπτίοις δή τισι λόγοις· ὡς εἴη κατ' αὐτοὺς ἡ μὲν μία τῶν ὅλων†† ἀρχὴ Σκότος ἄγνωστον ὑμνουμένη καὶ τοῦτο τρὶς ἀναφωνούμενον οὕτως· τὰς δὲ δύο ἀρχὰς Ὕδωρ καὶ Ψάμμον, ὡς

Of the Egyptian doctrines Eudemus gives us no accurate information. But the Egyptian philosophers, who are resident among us, have explained their occult truth, having obtained it from certain Egyptian discourses. According to them, then it appears to be this. The One principle of the Universe is celebrated as Unknown Darkness, and this three-times pronounced as such: and the Two principles are Water and

* τούτοις Mon. † οὐλωμέου H. ‡ εἴ Mon.
§ χουσωροῦ Hamb. || τὸν νοητὸν Hamb. ¶ Wolf proposes οὐρανὸν καὶ γῆν.
** Αἰγυπτίους Mon. †† ἄλλων. Mon.

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Ἡραΐσκος· ὡς δὲ ὁ πρεσβύτερος αὐτὸς Ἀσκληπιάδης, Ψάμμον καὶ Ὕδωρ, ἐξ ὧν καὶ μεθ' ἃς γεννηθῆναι τὸν πρῶτον Καμηφίν· * εἶτα τὸν δεύτερον ἀπὸ τούτου, εἶτα καὶ ἀπὸ τούτου τὸν τρίτον, οὓς συμπληροῦν τὸν ὅλον νοητὸν διάκοσμον. Οὕτω μὲν Ἀσκληπιάδης. Ὁ δὲ νεώτερος Ἡραΐσκος τὸν τρίτον ὀνομασθέντα Καμηφὶν ἀπὸ τοῦ πατρὸς καὶ τοῦ πάππου τὸν ἥλιον εἶναί φησιν αὐτὸν δήπου τὸν νοῦν τὸν νοητόν. Ἀλλὰ τὴν μὲν περὶ τούτων ἀκρίβειαν ἐξ ἐκείνων ληπτέον. Ἰστέον δὲ καὶ ἐκεῖνο περὶ τῶν Αἰγυπτίων, ὅτι διαιρετικοί εἰσι πολλαχοῦ τῶν κατὰ ἕνωσιν ὑφεστώτων, ἐπεὶ καὶ τὸ νοητὸν διῃρήκασιν εἰς πολλῶν θεῶν ἰδιότητας, ὡς ἔξεστι μαθεῖν τοῖς ἐκείνων συγγράμμασιν ἐντυχοῦσι τοῖς βουλομένοις, λέγω δὲ τῇ Ἡραΐσκου ἀναγραφῇ τοῦ Αἰγυπτίου καθ' ὅλον λόγου πρὸς τὸν Πρόκλον γραφείσῃ τὸν φιλόσοφον, καὶ τῇ ἀρξαμένῃ γράφεσθαι συμφωνίᾳ ὑπὸ Ἀσκληπιάδου τῶν Αἰγυπτίων πρὸς τοὺς ἄλλους Θεολόγους.

Sand, according to Heraïscus; but according to Asclepiades, who is the more ancient of the two, Sand and Water, from whom, and next in succession after them, is generated the first Kamephis, and from this a second, and from this again a third, which, they affirm, completes the whole Intelligible distribution. Such is the system of Asclepiades. But the more modern Heraïscus says that the third, who is named Kamephis from his father and grandfather, is the Sun, equivalent in this case to the Intelligible Mind. But greater accuracy upon the subject can only be obtained from these authors themselves. It must be observed, however, with regard to the Egyptians, that they are often wont to distribute subsistences according to union, as when they divide the Intelligible into the individualities of a multitude of gods, as may be learnt from their own writings by those who will examine them: I refer particularly to the commentary of Heraïscus upon the Egyptian doctrine addressed to Proclus the philosopher alone, and to the concordance of the Egyptian writers, begun by Asclepiades and addressed to the other Theologists.

* Καμῳ Mon.

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CHRONOLOGICAL

AND

ASTRONOMICAL FRAGMENTS.

OF THE GREAT YEAR:

FROM BEROSSUS.

Berossus qui Belum interpretatus est, ait cursu ista siderum fieri: et adeo quidem id affirmat, ut conflagrationi atque diluvio tempus assignet: arsura enim terrena contendit, quando omnia sidera, quæ nunc diversos agunt cursus, in Cancrum convenerint, sic sub eodem posita vestigio, ut recta linea exire per orbes omnium possit: inondationem futuram, cum eadem siderum turba in Capricornum convenerit. Illic solstitium, hic bruma conficitur.

Berossus, who thus interprets the Babylonian tradition, says that these events take place according to the course of the stars; and affirms it so positively, as to assign the time for the Conflagration and the Deluge. He maintains that all terrestrial things will be consumed when the planets, which now are traversing their different courses, shall all coincide in the sign of Cancer, and be so placed that a straight line could pass directly through all their orbs. But the inundation will take place when the same conjunction of the planets shall occur in Capricorn. In the first is the summer, in the last the winter of the year.—*Seneca Nat. Quæst.* III. 29.

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OF THE GREAT YEAR:

FROM CENSORINUS.

Ad Ægyptiorum vero magnum annum luna non pertinet, quem Græci Κυνικὸν Latine Caniculârem vocamus. Propterea quod initium illius summitur, cum primo die ejus mensis, quem vocant Ægyptii Θὼθ Caniculæ sidus exoritur: nam eorum annus civilis solus habet dies cccLxv sine ullo intercalari, itaque quadriennium eo fit, ut anno M.cccLxi ad idem revolvatur principium. Hic annus etiam Heliacos a quibusdam dicitur: et ab aliis ὁ ἐνιαυτὸς est. Præterea annus, quem Aristoteles maximum potius quam magnum appellat, quem solis et lunæ vagarumque quinque stellarum orbes conficiunt. Cum ad idem signum ubi quondam simul fuerunt, una referuntur. Cujus anni hyems summa est Cataclysmos, quam nostri Diluvionem vocant. Æstas autem Ecpyrosis quod est mundi incendium. Nam in his alternis temporibus mundus tum exignesere, tum exaquescere videtur, hunc Aristarchus putavit esse annorum vertentium duum millium huc cccLxxxiiij.

In the great year of the Egyptians, which the Greeks call the Cynic, and we in Latin the Canicular; the Moon is not taken into consideration: inasmuch as its commencement is fixed when Canicula rises upon the first day of that month which the Egyptians call Thoth. For their civil year has only 365 days, without any intercalary day; whence the quadrennium so adjusts itself, that in the 1461st year the revolution is completed. This year is by some called the Heliacal, by others the Eniautus, or The Year. But the year which Aristotle calls the greatest, rather than the great, is that in which the sun, moon and all the planets complete their courses, and return to the same sign from which they originally started together. The Winter of this year is the Cataclysm, which we call the Deluge: but its Summer is the Ecpyrosis, that is the Conflagration of the world. For at these alternate seasons the world is burned and de-

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Aretes Dyrrhachinus quinque millium dlij. Herodotus et Linus x. millium dccc. dierum xiij. dcccclxxxiiij. Orpheus centum xx. Cassandrus tricies sexies centum millium. Alii vero infinitum esse, nec in se unquam reverti existimaverunt.

luged. Aristarchus supposes this periodical revolution to consist of 2484 years; Aretes of Dyrrhachium of 5552; Herodotus and Linus of 10,800; ..... of 13,984; Orpheus of 120,000; Cassandrus of 136,000. Others suppose it to be infinite in duration, and that the celestial bodies never again coincide in their original positions.—*Censorinus de Natali Die.*

OF THE CHRONOLOGICAL ERAS:

FROM CENSORINUS.

Nunc vero id intervallum temporis tractabo, quod Historicon Varro appellat, hic enim tria discrimina temporum esse tradit. Primum ab hominum principio ad Cataclysmum priorem, secundum ad Olympiadem primam; quod quia in eo multa fabulosa referuntur Mythicon nominatur. Tertiam a prima Olympiade ad nos quod dicitur Historicon, quia res eo gestæ veris historiis continentur.

I will now treat of that interval of time which Varro calls Historic; for he divides the times into three parts. The first from the beginning of mankind to the former Cataclysm. The second, which extends to the first Olympiad, is denominated Mythic, because in it the fabulous achievements are said to have happened. The third, which extends from the first Olympiad to ourselves, is called Historic, because the actions which have been performed in it are related in authentic history.

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Primum tempus sive habuit initium, seu semper fuit; certe quot annorum fuit, non potest comprehendi. Secundum non plane quidem scitur, sed tamen ad mille circiter et dc annos esse creditur a priore scilicet Cataclysmo quem dicunt Ogygis ad Inachi regnum annis circiter cccc hinc ad Olympiadem primam paulo plus cccc quos solos quamvis Mythici temporis postremos tamen quia a memoria scriptorum proximos quidam certius diffinire voluere, et quod Sosibius scripsit esse ccclxxxxv, Eratosthenes autem septem et cccc, Timæus ccccxvij, Orethres clxiiij. Et præterea multi diverse, quorum etiam ipsa dissentio incertum esse declarat.

The first period either had some beginning, or had endured from eternity; however that may be, it is impossible to make out what was the number of its years. Neither is the second period accurately determined, yet it is believed to contain about 1600 years; but from the former Cataclysm, which they call that of Ogyges to the reign of Inachus, about 400 years, from thence to the first Olympiad, something more than 400; of which alone, inasmuch as they are the last years of the Mythic period, and next within memory, certain writers have attempted more accurately to determine the number. Thus Sosibius writes that they were 395; Eratosthenes, 407; Timæus, 417; Orethres, 164. Many others also have different opinions, the very discrepancy of which shews the uncertainty in which it is involved.

De tertio autem tempore fuit aliqua inter auctores dissensio in sex septemve tantum modo annis versata. Sed hoc quodcunque caliginis Varro discussit, et pro cætera sua sagacitate nunc diversarum civitatum conferens tempora, nunc defectus eorumque intervalla retro dinu-

Concerning the third interval, there was also some disagreement among different writers, though it is confined within a period of only six or seven years. Varro has, however, examined the obscurity in which it is involved, and comparing with his usual sagacity the

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merans eruit verum, lucemque ostendit; per quam numerus certus non annorum modo, sed et dierum perspici possit.

Secundum quam rationem ni fallor hic annus, cujus velut index et titulus quidam est Ulpii et Pontiani consulatus, ab Olympiade prima M. est et xiiij. ex diebus duntaxat æstivis, quibus Agon Olympiacus celebretur, a Roma autem condita dcccclxxxxi. et quidem ex Palilibus, unde urbis anni numerantur. Eorum vero annorum quibus Julianis nomen est cclxxxiij. sed ex die Kal. Jan. unde Julius Cæsar annis a se constitui fecit principium. At eorum qui vocantur anni Augustani cclxv perinde Kal. Jan. et ante diem xvj Kal. Februarii Ju. Cæsar, divi filius imperator Augustus, sententia Numatii Planci a senatu cæterisque civibus appellatus est, se septimum et M. Vipsano Agrippa Consulibus.

chronicles and annals of different states, calculating the intervals wanted, or to be added by reckoning them backwards, has at length arrived at the truth, and brought it to light. So that not only a determinate number of years, but even of days can be set forth.

According to which calculations, unless I am greatly deceived, the present year, whose name and title is that of the consulships of Ulpius and Pontianus, is from the first Olympiad the 1014th, reckoning from the summer, at which time of the year the Olympic games are celebrated; but from the foundation of Rome it is the 991st; but this is from the Palilia (21st April), from which the years, *ab urbe condita*, are reckoned. But of those years, which are called the Julian years, it is the 283d, reckoning from the Kalends of January, from which day of the year Julius Cæsar ordered the beginning of the year to be reckoned. But of those years which are called the Augustan it is the 265th, reckoning also from the Kalends of January of that year, in which, upon the 16th of the Kalends of February

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(15th), the son of Divus Julius Cæsar was saluted Emperor and Augustus, on the motion of Numatius Plancus, by the senate and the rest of the citizens in the consulship of himself for the seventh time, and M. Vipsanus Agrippa.

Sed Ægyptii qui biennio ante in potestatem ditionemque Populi Romani venerunt, habent Augustorum annorum cclxviii. nam ut a nostris ita ab Ægyptiis quidam anni in litteras relati sunt, ut quos Nabonnagarii nominant, qui a primo imperii ejus anno consurgant, quorum hic dcccclxxxvi est.

But the Egyptians, who two years before had been reduced under the dominion of the Roman people, reckon 268 Augustan years: for by the Egyptians, in like manner as by ourselves, certain years are recorded, and they call their era the Era of Nabonnagarius, and their years are calculated from the first year of his reign, of which years the present is the 986th.

Item Philippi qui ab excessu Alexandri magni numerantur, et ad hucusque perducti annos dlxii consumant. Sed horum initia semper a die primo mensis ejus summuntur, cui apud Ægyptios nomen est Thoth, quoque hic anno fuit ante diem vij Kal. Julii cum ab hinc annos centum Ulpio et Brutio presente Romæ conss. iidem dies fuerunt ante diem xii Kal. August. quo tempore solet Canicula in Ægypto facere exortum. Quare scire etiam licet anni illius mag-

The Philippic years also are used among them, and are calculated from the death of Alexander the Great, and from thence to the present time 562 years have elapsed. But the beginning of these years are always reckoned from the first day of that month, which is called by the Egyptians Thoth, which happened this year upon the 7th of the Kalends of July, (25th of June); for a hundred years ago from the present year of the consulship of Ulpius and

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ni qui ut supra dictum est solaris et canicularis et trieteris vocatur, nunc agi vertentem annum centessimum.

Initia autem istorum annorum propterea notavi, ne quis nesciat voluntates quæ non minus diversæ sint quam opiniones Philosophorum. Idcirco aliis a novo sole, id est a brumali, ab æstivo solstitio plerisque ab æquinoctio verno partim ab autumnali æquinoctio, quibusdam ab ortu Vergiliarum, nonnullis ab earum occasu, multis a Canis exortu incipere annus naturalis videtur.

Brutius, the same fell upon the 12th of the Kalends of August (21st July), on which day Canicula regularly rises in Egypt. Whence we know that of this great year which was before mentioned under the name of the Solar Canicular or Trieteris, by which it is commonly called, the present current year, must be the 100th.

I have been careful in pointing out the commencement of all these years lest any one should not be aware of the customs in this respect, which are not less various than the opinions of the Philosophers. It is commenced by some with the new Sun, that is at the winter solstice, by many at the summer solstice; others again reckon from the vernal or from the autumnal equinox. Some also begin the year from the rising or setting of Vergilia (Pleides), but many from the rising of the Dogstar.

OF THE NERUS:

FROM JOSEPHUS.

ΕΠΕΙΤΑ καὶ δι' ἀρετὴν καὶ τὴν εὐχρηστίαν, ὧν ἐπενόουν, ἀστρολογίας καὶ γεωμετρίας,

WHEREFORE on account of their virtue, as well as for the perfection of the arts of astronomy and geometry,

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πλέον ζῆν τὸν Θεὸν αὐτοῖς παρασχεῖν. ἅπερ οὐκ ἦν ἀσφαλῶς αὐτοῖς προειπεῖν, μὴ ζήσασιν ἑξακοσίους ἐνιαυτούς· διὰ τοσούτων γὰρ ὁ μέγας ἐνιαυτὸς πληροῦται.

which they invented, God permitted them (the Patriarchs) a longer life: inasmuch as they would have been incapable of predicting any thing with certainty, unless they lived six hundred years: for such is the period of the completion of the great year.—*Jos. Ant.* lib I. c. 3.

OF THE SARUS:

FROM SUIDAS.

ΣΑΡΟΙ. μέτρον καὶ ἀριθμὸς παρὰ Χαλδαίοις, οἱ γὰρ ρκ' σαροὶ, ποιοῦσιν ἐνιαυτοὺς ,βσκβ', οἱ γίνονται ιη' ἐνιαυτοὶ καὶ μῆνας ἓξ.

SARUS: a measure and number among the Chaldæans: for 120 Sari, make 2222 years. Each Sarus is therefore equal to 18 years and 6 months. —*Suid. v. Sarus.*

OF THE RISING OF THE DOGSTAR:

FROM THEON ALEXANDRINUS.

ΠΕΡΙ τῆς τοῦ κυνὸς ἐπιτολῆς ὑπόδειγμα.*

Ἐπὶ τοῦ ρ' ἔτους Διοκλητιανοῦ περὶ τῆς τοῦ κυνὸς ἐπιτολῆς ὑποδείγματος ἕνεκεν λαμβάνομεν τὰ ἀπὸ Μενοφρέως ἕως τῆς λήξεως Αὐγούστου ὁμοῦ τὰ ἐπι-

FORMULA to find the rising of the Dogstar.

For example, if we would find the rising of the Dogstar in the 100th year of Diocletianus, we take the years of Menophres to the end of the era of Augustus. These years

* The treatise containing the demonstration of this rule, I believe is lost.

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συναγόμενα ἔτη ,αχε'· οἷς ἐπιπροστιθοῦμεν τὰ ἀπὸ τῆς ἀρχῆς Διοκλητιανοῦ ἔτη ρ' γίνονται ὁμοῦ ἔτη ,αψέ. Τούτων λαμβάνομεν τὸ δ^ον^ μέρος, ὅ ἐστι υκς'. Τούτοις προστιθέντες ἡμέρας πέντε, γίνονται υλα'. Ἀπὸ τούτων ἀφελόντες τὰς τότε τετραετηρίδας οὔσας ρβ', λοιπὸν καταλείπονται ἡμέραι τκθ'· ταύτας ἀπόλυσον ἀπὸ Θωὺθ α', διδόντες ἑκάστῳ μηνὶ ἡμέρας λ', ὡς εὑρίσκεσθαι τὴν ἐπιτολὴν ἐπὶ τοὺς‡ Διοκλητιανοῦ Ἐπιφὶ κθ'. Ὁμοίως ποίει ἐπὶ ὁτουδήποτε χρόνου.

summed up are 1605; to which if we add the 100 years from the beginning of the reign of Diocletianus,* we have 1705. Let us take the fourth part of these, that is 426, and taking them as days,† add to them 5 more, and they become 431. From these deduct the quadrienniums, which are 102, and there will remain 329 days. Distribute these into months of 30 days each, from Thoth, the first day of the year, and it will thus be found that the rising of the Dogstar in the 100th year of Diocletianus, falls upon the 29th of Epiphi. Use the same rule for any other time.—*MS. Ex cod. reg. Gall. gr.* No. 2390, fol. 154.

* The era of Diocletianus was a new era, which succeeded that of Augustus.

† The fourth part or number of leap years gives, of course, the number of intercalated days, 426.

‡ Qy. τοῦ ϛ'.

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AN

INQUIRY

INTO THE

METHOD, OBJECTS, AND RESULT

OF

ANCIENT AND MODERN PHILOSOPHY,

AND INTO

THE TRINITY OF THE GENTILES.

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PHILOSOPHICAL INQUIRY.

In the Introductory Dissertation I have ventured to offer some speculations upon the Trinity and Theology of the Gentiles, which differ widely from the opinions of almost all who have written upon the subject; I would therefore lay before the reader such grounds for the opinion as have induced me to adopt it. But I find it impossible to do so without instituting a short comparative inquiry into the method, objects and result of the ancient and modern systems of Philosophy; and I trust it will not be deemed misplaced, for I conceive that in the neglected writings of the ancients there lies concealed a mine of metaphysical knowledge of such practical utility as would amply repay the trouble of opening it again.

If we were to ask, what was conceived to be the great engine of invention and discovery among the ancients, it is highly probable we should be answered that it was Syllogism; and if we were to ask the same question relative to modern science, we should be unhesitatingly assured that it was Induction; and possibly at the same time we might be told, that the method of the ancients was something worse than useless. Yet, when we come to consider, that in all ages human nature has been the same, and that such admirable productions have been the result of human effort both in ancient and modern times, we shall find reason to suspect that the methods of discovery, or the tools really used in all ages, have been much alike, though their names may have been

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misapplied, or they may have been used without having had any distinct appellations assigned them.

By the Inductive method we are supposed to go about to collect, by experience and observation, all the facts and circumstances within our reach, relative to the subject in hand. We must examine them in every light, compare their similarities, and mark their differences; we must reject whatever does not properly relate to the subject, and conclude upon the affirmatives that are left. By these means, from the individuals we rise to some general proposition, and we rest assured in its truth as proved experimentally.

To take a common instance: A child that has been burnt by a flame naturally expects the *same* result from the *same* cause; indeed he is said to feel sure of it from experience: and in the expectation of the *same* result from *similar* causes, he is said to reason by a species of Induction, though not founded on an enlarged experience. But by trying experiments upon all objects which have the appearance of flame, he would learn to distinguish such as are hurtful from such as are otherwise, and excluding those that are harmless, he arrives at the conclusion, that all such objects of a particular kind are hurtful.

Now, in this statement of the process, it appears to me that two very different instruments are used; the first of which seems to be Analogy, ἀναλογία, a *reasoning upwards* from the known to the unknown, the great instrument of Invention and Generalization, which provides, as it were, subjects for the exercise of Induction; which Induction, ἐπαγωγὴ, seems to be rather the collection and examination of experiments, and the drawing a conclusion therefrom; and as this conclusion cannot be extended beyond what is warranted by the experiments, the Induction is an Instrument of Proof and Limitation. A person that has been burnt by a flame is positively certain that he will be burnt again if he try it; he argues only from *same* to *same*, and is sure of it by *experience;* and it is upon this innate natural expectation that all physical science is *founded.* By *analogy* he argues that all flames will burn him, he argues from *like* to *like*, he generalizes

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and draws an *inference;* and I conceive it is by this analogical reasoning that all science is *advanced.* The inference which he thus draws *a priori*, is merely an *hypothesis*, ὑπόθεσις, a *supposition*, probable indeed, but far from satisfactory. But when he brings it to the proof by induction, and collects experiments, he either confutes, proves, or limits this hypothesis to something not quite so general.

This analogical reasoning, when it is extended only from individual to individual of the same species, is commonly called *experience*, and not *analogy;* and from the perfect uniformity of nature, perhaps not improperly: thus, we say, we know by *experience* that all stones gravitate to the earth. But when we extend it from species to species of the same genus, it is *analogy* properly so called. If from the gravitation all stones we reason to that of apples, we reason by analogy, from like to like; we obtain a probable conclusion, not satisfactory till experiment be directed to the point, and it be proved. Having thus included apples as well as stones, we may proceed from one species to another by the same process of analogy and proof, till all bodies upon the surface of the earth be included under the general law of gravitation, whence we may rise to more general propositions. And I am inclined to think that such has been the common process of discovery in all ages of the world.

When Sir I. Newton, from the fall of an apple, was led to the consideration of the moon's gravity, he is said to have made the discovery by Induction; which is true as far as the proof of it went. But it is manifest, that at first he merely formed a probable hypothesis by Analogy, and then laboriously brought it to the test of observation; and it is highly probable that the hypothesis he formed was, that the moon gravitated to the earth with a constant force, instead of a force varying inversely as the square of the distance; which most likely was the result of another hypothesis, after he had proceeded so far as to ascertain that she did really gravitate, but not according to the law presumed.

When Harvey observed the valves in the veins he is com-

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monly said to have made the discovery of the circulation of the blood, by reasoning from *Final causes*, or by asking of nature for what purpose such valves could be intended: but perhaps he might have asked the question for ever, unless the analogy between the valve and that of a pump had suggested a plausible hypothesis, which he proved by repeated experiments directed to the point.

Analogy, so much slighted and overlooked, and to which such an inferior part in the advancement of science has been assigned, and that too with so much suspicious caution, appears to be the great instrument of generalization and invention by which hypotheses are supplied, which are most commonly the subjects for the exercise of Induction. By Induction, as usually understood, we make it a rule to exclude all hypotheses: first of all, we collect the experiments, and having obtained these, we are next to examine them and compare them; we reject the irrelative and negative, and conclude upon the affirmatives that are left. By this means, says Lord Bacon, we question nature, and conclude upon her answers: yet I would venture to suggest, that, ninety-nine times out of a hundred, the Analogy or comparison precedes the collection of the experiments; some resemblance is observed, some hypothesis is started, which is the subject that is brought to the test of Induction. By this the hypothesis is either proved, or confuted, or more commonly limited to something less general. I would not be understood to assert that the common inductive method is barren, for, no doubt, discoveries are sometimes so made; but thousands and thousands of inventions are brought into play, the result merely of analogy and a few experiments, or a single experimentum crucis. By the common method proposed we take too wide a range, we embrace the whole subject at once, and require the completion of its natural history, but by the proper use of Analogy as a guide, we step cautiously but from one species to the next.

Induction has two instruments of operation; Experiment for all things within our reach, and Observation for those beyond us. And of these Observation is less efficient than Experiment, for it

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is comprehended in it. By Induction *without* Analogy we first ask innumerable irrelative and impertinent questions of nature, and then make use of Observation upon the experiments in hand; but by Induction *with* Analogy we try Experiments for a specific purpose, and obtain specific answers to the point.

Having thus obtained a general law or fact for an entire genus, we may proceed in the same manner from this genus to the next, till the whole order be included under the same or some more general law: thus at length we may arrive at certain most general laws, beyond which it may not be within our power to proceed. And the progress of science in the ascending scale consists in rising from Individuals to Generals and Universals.

Having obtained these general laws or universals, from them we may extend discovery in what may be termed the descending scale: and here Syllogism, in its common acceptation, has its use. Thus, in the science of mixed Mathematics, having obtained certain general laws, physical facts, &c., these, with the common principles of pure mathematics, serve as data from which mathematical discovery may be extended downwards. Every mathematical demonstration by Synthesis is no other than a chain of Syllogism. And as an instrument of invention Syllogism may in this case supply corollaries; as in the former, Induction might yield discoveries without the help of analogy. Yet a very slight consideration will show, that here also Analogy is the great engine of invention by which hypotheses or suppositions are supplied; and that in the descending scale Syllogistic Demonstration, as Induction in the ascending, is the grand instrument for confuting, proving, or limiting those hypotheses.

But among the ancients Syllogism is said to be the great engine of discovery: and though I have not had sufficient opportunities of investigating the truth of the supposition, it has often struck me, that by the Syllogistic method the ancients meant neither more nor less than this combination of Analogy and Proof; and that the method of reasoning from Individuals to Universals, was supposed to be conducted by Syllogism no less than from Universals downwards. Aristotle expressly informs us that we

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can learn nothing but by Induction or Demonstration; by Demonstration from universals to particulars, i. e. in the descending scale; by Induction from particulars to universals, or in the ascending scale. Hence, says he, a person who is defective in any of his senses cannot use Induction, and therefore cannot theorize to Universals, or by abstraction obtain general propositions, hence, also, his progress in the scale of Demonstration must be equally defective with his data. Now if the Syllogistic method was held to be the only method of discovery among the ancients, and this method was a process of reasoning from known to unknown, I conceive that, in this respect, the terms must have a more comprehensive signification than is generally allowed.* Though I can find nothing to warrant the supposition, that they accurately divided their Syllogistic method into Analogy and Induction in the ascending scale, and into Analogy and Demonstration in the descending scale; yet I think they imagined, as has generally been the case in modern times, that by their method they went precisely to the point, and no further; instead of going something beyond it by too extensive a generalization, as we are led by Analogy, and then retracting to the point determined by the Proof.

The great abuse of Analogy is resting in its hypotheses without bringing them to the test, and building systems upon such hypotheses; and it is a fault of modern, as well as of ancient philosophers. But when we consider the Eleatic or Dialectic method of examining any proposed hypothesis or idea, explained by Plato in the beginning of the Parmenides, we shall find the rules of examination as strict, and perhaps more comprehensive, than any method that has been suggested in modern times.†

* Some papers, entitled Vindiciæ Antiquæ, in the Classical Journal, throw some light upon this subject, though I cannot concur with the author of them in his opinions of the perfection of ancient science, much less in his abuse of modern philosophers.

† The method is this—Either, I., The subject *is*, as it is supposed; or II., it *is not*. On the first supposition that *it is* so, we must examine *what happens*—1st. To *it* with respect to *itself*: 2d. To *it* with respect to all *other things*: 3rd. To all *other things* with respect to *it*: 4th. To all *other things* with re-

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Another more fatal abuse of Analogy is arguing from individuals to genera, or from *genus* to *genus*, when these genera are too remote; which is skipping to *generalities* instead of cautiously proceeding from species to species. But the most dangerous of all is arguing from Matter to Mind, between which there is no natural similarity. Thus, the common supposition of the Mind determined by motives, as a balance swayed by weights is false; for so far from arguing from like to like, from species to species, we argue not even from genus to genus in the most remote degree, but from one thing to its contrary; false, also, in as much as the motive is a final cause, and the weight an antecedent. This objection, however, to the use of Analogy may be pushed too far: but of the proper use of such reasoning we have an example in one of the finest metaphysical works in the English language, Butler's Analogy.

I would observe, also, the great laxity in the significations of the word *Theory*. It is sometimes used for a general law or principle obtained by Induction, and as something almost synonymous with hypothesis. In this view it might be looked upon as a proved hypothesis; in its other and more general signification it implies the chain of reasoning from general laws and principles, and sometimes the result of such a chain. Its real signification seems to be the Survey itself.* In the descending scale the result of the survey is termed a Theorem, Θεώρημα: and in the ascending scale the general law obtained, the result of the survey, might perhaps likewise be termed a Theorem: whilst

spect to *themselves*. Four similar cases will result when we examine what *does not happen*; and four more, when we examine what *does, and at the same time does not happen*. Upon the supposition *that it is so*, we must investigate its relations in all their bearings; and we must pursue the same method of investigation upon the second supposition, that *it is not so*. And if it were done according to certain categories, a more thorough investigation could not possibly be devised: and the method is equally applicable to Experimental philosophy as to Intellectual science. For a method of obtaining ideas for examination, see a description of Socrates among some hopeful pupils in one of the comedies of Aristophanes.

* See an excellent paper upon the subject in Blackwood's Magazine, August, 1830.

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the Theory, θεωρία, the Survey itself, may be taken for the whole chain, which, as it proceeds, every now and then, as it were, deposits these theorems. From one or more general laws or data we deduce certain results or theorems, such as the different expressions for the range, velocity &c. of a shot, in the theory of Projectiles: and each of these expressions would be practically, as well as theoretically true, but for the innumerable other circumstances to be taken into consideration. It is therefore only an approximation to practical truth. From a certain other set of general laws we deduce a theory of Resistances, and by a combination of these two Theories we approximate still nearer to practical truth. And by adding theory to theory relative to the powder, form, texture, elasticity, &c. of the shot, climate, &c. &c. and other circumstances, we might still nearer approximate.* And all these Theories taken together might be termed the Theory of Gunnery.

An Hypothetical system differs from a Theory as does an Hypothesis from a General law or Fact, and is dependant upon Hypotheses instead of Facts; and its productions are of the same description.

* It is utterly impossible, upon the surface of this earth, by Theory, to arrive at practical results, even in the most simple of all practical sciences, Mechanics; particularly, as it sometimes happens, when the results of each Theory, instead of being Theorems, are themselves merely approximations. Of this the ancients were perfectly aware, for both in ascending and descending, they excluded the individuals, as objects of sense and not of science. Much less is it possible in Politics, or any other moral or intellectual science; where not only so few general laws, universals, or data, are ascertained, but the springs of action are so manifold and various, independently of the free-will and perversity of the individuals, that human intellect can scarcely hope to form even a likely approximation to the truth. The speculative philosopher, as is justly observed by Stewart, possesses a fund of knowledge, invaluable in all untried cases, which will guide him a certain way in approximation to the truth. But if he suppose that such theorefical principles are applicable to practice, of course he fails in every instance, and produces nothing but confusion and mischief; of which the state of this kingdom, at this moment, is a most lamentable proof: and the probable result of persevering in such a course cannot be contemplated without the utmost alarm, the more anxiously, as many of the systems still acted on are not true theories, but are built upon false principles and are merely hypothetical systems.

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Thus far I have spoken of the *Method* of proceeding, and I have used the terms Laws, Facts, Universals, and the like, in their common acceptation. But these terms are so confounded with each other and with Causes and Effects, that we scarcely know what we are in search of; and some of the ablest views of Bacon's Novum Organum have become almost as much lost to the world, as have some of the very finest speculations of the ancients. I would therefore say a few words upon the *Objects* or *Aim* of science.

Causation is a subject upon which there is a strange misunderstanding between the ancients and moderns. By the word Cause the ancients appear to have understood *that* without the co-operation of which no sensible phænomenon could be produced:* and they divided Causes into the Efficient, the Formal, the Material, and the Final. And this division was excellent, and in perfect keeping with a system which held a Soul of the world as the prime mover of Efficient causes. The Final cause or ultimate object and end of every action, I shall dismiss without further consideration, as less properly a cause than a motive, and equally admitted in all systems in which nothing is referred to chance, and as unconnected with the *Physical* subject I have now in hand.

This division of causes has been supposed to be superseded among the moderns; and, since the time of Hume, by the word Cause they seem sometimes to understand the *Bond of connexion* between one event and its preceding; and in this view it is asserted that no causes of things have ever been discovered; and that science lies not in the discovery of causes, but only in the discovery of the facts and general laws of nature; and the same

* See the 67th epistle of Seneca, wherein he explains the common and Platonic division of causes, and unjustly arraigns both, because he conceives Space, Time, and Motion, ought to be included. Motion, however, is included in the Efficient Cause, and Space and Time are but the measures of that motion, and the Law of the Motion, when strictly limited and defined, involves consideration of the measure only, and of nothing else.

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assertion is likewise made, because no one can pretend to have discovered the first of secondary causes. In another view the Cause is looked upon as implying nothing more than an *antecedent phænomenon*, and that these phænomena, under the names of Cause and Effect, are continued in an endless chain of successive connexions. For example, when we hear a clock strike, if we attend to the chains of successive causes—to go no farther back—they may be traced in the stroke of the hammer, which causes the vibration of the bell, which causes the undulatory movement among the particles of the air, which causes a vibratory motion on the organs of hearing and on the brain; a certain *sensation* follows, and the soul *perceives* that the clock has struck. Now, for the production of this ultimate effect, we may observe not only one, but three distinct chains of what the ancients would call Causes. 1st. The chain of the *material substances* whose matter is in contact with one another, and without which matter the phænomenon could not have been produced, viz. the matter of the hammer, of the bell, of the air, of the auditorial nerve, of the sensorium,* and these are the successive *Material causes*. Again, each of these portions of matter is indued with certain *qualities*, without which also the effect could not have been produced; and these depend upon what the ancients would call the *form*, and they consist of the form, texture, elasticity, vibratory and other qualities of the bell, of the air, nerve, &c. These are the *Formal causes*. To these must be superadded the particular *accidents* by which they are affected, viz., the fall of the hammer, the vibration of the bell, and the others, by which motion is successively communicated: and of this chain of causes each accident is nothing else than motion, modified by the body through which it passes, and may be regarded as a proximate *Efficient cause*. In this phænomenon, therefore, we may trace the Material, Formal, and Efficient Causes of the ancients; all which are necessary for the production of the effect: and we may

* I use the term as Newton uses it, and not as Leibnitz in his dispute with Clarke.

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perceive that the ancient and modern doctrines upon the subject of Causation may not be inconsistent with one another: but we must carefully distinguish whether the Cause be defined as the Accident itself, or the Instrument affected with the accident—the Vibration of the bell, or the Bell in the act of vibrating.

Such is a general view of this phænomenon: but we may observe still something more, relating to that *Bond of connexion* which has been so great a stumbling-block among the moderns. When we come more narrowly to inspect this triplicated chain of Causes, between each link there is a joint, if I may so call it: for instance, the *aggregate* motion of the hammer is, in the bell, converted into *atomic* motion. Now this cannot be performed simultaneously, though the manner or *law* according to which it is performed, escapes the observation of our senses. This is the Latens Processus, or the *latent process* which Bacon is so anxious to have investigated; and it is often noticed among the ancients, particularly by Plato in the Parmenides and Phædo. The Latens Schematismus of Bacon, the *latent form* or *structure*, refers to the latent properties of the bodies, or other unknown circumstances, through which motion is communicated. And as grosser bodies are said to be incapable of contact, a kind of Latens Schematismus at every joint in the chain, becomes also an object of inquiry. The inquiry into the *Efficient cause*, the *Matter*, the *latent process*, and the *latent structure*, constitutes Physics, according to the notions of Bacon; which differs but little from the ancient doctrine. But, if we combine the two, we shall have Physical science to consist in investigating the Nature and the Continuity of the Material, Formal, and Efficient causes, together with the Laws according to which the chain of efficient causes is propagated, and this, not only in the Links but in the Joints.* If it were done

* To this might be objected, that the common example of the ancient causes, viz. of a founder casting a statue, does not quadrate with what I have advanced; for in the example, the Efficient cause *a quo* is the Founder, the Material *ex quo* is the brass, the Formal *in quo* is the shape. A more attentive consideration, however, will show that it is only a particular case of the more general that I have taken. The Platonists added to the above the Ideal or Exemplary cause,

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through the successive links only, we should in a manner have perfected the grand outline of science, through the more delicate parts, the *latent processes*, and *forms*, and *substances*, at the joints, which constitute the bonds of connexion, should forever be concealed. Yet they need not be despaired of.

If it should be asked why it is thus to be *presumed* a priori, that this triplicated chain of causes is continued throughout nature, the only answer to it is this,—that in every branch of science which has been investigated, and is thoroughly understood, such is the case; and as we can only reason but from what we know, we reason by analogy, from this known to the unknown, and draw a strong presumption in its favour. It may be false, and it cannot be proved otherwise till all science is perfected; but the burden of finding and demonstrating an exception lies with its opponents, who might thus confute or limit it.

In modern experimental Philosophy it is often laid down as a maxim, that the *laws* of nature are the only proper objects of human inquiry: and all investigation of causes is stifled by the dogma which maintains, that human nature is incapable of investigating their nature—a strange fallacy, which seems to be an ignoratio elenchi. The laws of nature, or general facts, as they are called—under which obscure expressions are often included the qualities of bodies as well as their matter and the accidents by which they are affected—may be sufficient for the mathematician, as they afford the data from which his propositions may depend. He can rise no higher than his data; nor is it within the compass of his science to prove any simple physical proposition.* In the brilliant discoveries of Sir Isaac Newton certain general laws and qualities of matter gathered by induction, together with the common principles of mathematics, form the data from which the propositions of the Principia depend. And the discoveries

secundum quod, according to which it is fashioned, which commonly related to the metaphysical, and not to the physical forms. It might also be objected, that the Vacuum, Gravity &c. are at variance. I speak of them presently.

* We often meet with such attempts: all the mathematical proofs of the parallelogram of forces, for instance, are vicious, and merely augments in a circle.

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deduced by mathematical operations may be pushed on by his successors to a greater degree of accuracy and approximation to the truth than they have been already, yet are they merely deductions and links in the descending chain and calculations of effects. But among the data themselves is where we must look for any great advancement of science.

In those branches of science which have attained to any degree of perfection, such as Mechanics, Acoustics and some others, we are not content with the mere fact, but we attend to the successive links in the chain of accident, tracing the motion whence it is derived, and to what it is communicated; and investigating also the law according to which it is propagated: and we trace also the chain of being, in the existence and contact of its matter, and in its qualities and form, as in the example of the Bell. But, notwithstanding the mighty strides which modern science has taken in the *Operative* division of Philosophy, it is manifest what little real progress has been made in the *Speculative* division in the ascending scale; though every step therein opens almost a new era of discovery.

I will now turn to the *Result*. That *Matter or Substance*, by which Qualities are supported, exists, is one of the prime articles of belief among mankind. though its existence can only be inferred from the qualities which it upholds. And it is in this branch, by the chemical resolution of compound substances into more simple substances, that science has of late years made its greatest advancement.

Chief of the *Qualities of Matter* were resolved by the ancients into its Form: and by the union of Form with Matter the Sensible world was supposed to be produced. As I endeavour to bring forward those parts only of the ancient philosophy which may be turned to account, I omit mention of their ingenious metaphysical speculations upon the nature of Form and Matter, Bound and the Boundless, and shall merely observe that the system would naturally tend to resolve all the qualities of Matter

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into the primary ones of its Extension, Form, and the absolute Hardness or Impenetrability of its component parts, substance, or atoms.*

Besides the obvious formal qualities of matter, there are certain other qualities, which may be termed suppositious, assumed or occult,† inasmuch as the words Elasticity, Colour, Inertia, Gravity, and many others, are words conventionally assumed to express some unknown causes of effects which have been traced no higher, but which still remain desiderata to which the attention of science should be directed; for they may perhaps be resolved into some immediate formal cause, or into several intermediate links in the chain of accidental causes, latent processes &c. Sir Isaac Newton thus attempted to resolve the elasticity of Light, as far as it concerned Reflection, into a latent process, the attractions of a fluid upon the surfaces of bodies.

* Of the ancients, the Epicureans alone are supposed to have held the existence of atoms: if I mistake not, the Pythagoreans did likewise, though not such a wilful democracy of Atoms as that of Epicurus; nor am I aware that any of the ancients held the infinite divisibility of matter. Neither of these opinions, perhaps, can be brought to the test of proof, we can rest only in analogy; but I think the accuracy of the results and calculations upon the Atomic Theory, plainly induce us to prefer the atomic opinion, upon the same grounds that our faith in the law of Gravitation is strengthened, by the accuracy with which the Planetary movements coincide with their calculated courses, *i. e.* it rests upon observation. The conclusion also, drawn by analogy in favour of atoms, from a substance, always dividing and compounding at the same angle, is far superior to an argument drawn from the infinite divisibility of a mathematical line; inasmuch as it is a fair analogy between two physical propositions: the latter is only a mathematical illustration of a physical proposition; they are not at all of the same kind; the subject under consideration is purely material, the illustration purely ideal. The same may be said of Euler's ingenious argument, "All matter is endued with extension. It therefore possesses all the qualities of extension: one of which is infinite divisibility." For it does not follow that because all matter is endued with extension in the concrete, that it has all the properties of extension in the abstract; only that it might have had, if it had pleased God to make it so.

† The occult qualities of Aristotle are not the nonsense usually fathered upon him; but I prefer the word suppositious, *i. e.* hypothetical, not only to avoid offence, but in better keeping with what I have written upon theory and hypothesis.

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Again, in the phænomenon of Colour, the Metaphysical distinction drawn between the *Sensation and Perception* by the Mind, and the *Quality* of the body, which was the cause of that perception, between the redness with which the senses are affected, and the supposititious quality of the body, which so operates upon light as to produce that sensation and perception, cleared away several strange incumbrances. But the grand discovery, that redness or any other colour may be communicated to several bodies by the mere alteration of their superficial texture, has gone far to resolve the colouring quality into the texture or form of the superficies, and to merge the supposititious and conventional quality into a formal cause, one of the primary qualities of matter. From the perception of colours we may trace the chain of antecedent causes of Matter and Form through the optic nerve, through the eye, to the light, to the coloured body, and again to the light. And we may trace also the descending chain of accidents or motion from the general unmodified motions of the light, as first admitted into a chamber, before it strikes upon the body, its alteration at the body, every point of which becomes a centre from which a sphere of motion is propagated, of such a nature, as, when passed through the eye and optic nerve, to produce the perception of colour.

In England, till within the last few years, the Newtonian hypothesis of Light has had a very general ascendancy; but at present that of Huygens bids fair entirely to supplant it. From the similarity which obtains in nature between one fluid and another, I would venture to suggest, that these two hypotheses may not be altogether and fundamentally opposed, but are capable of being reconciled, at least in part; and that light has not only a *progressive*, but a *vibratory* motion also: that to its progressive motion are to be attributed the phænomena of brightness, illumination, shadow and some instances of reflection: and that upon its vibrations depend the phænomena of colour, sight and the like; and that the vibratory motion requisite for the production of Vision, is caused by the progressive, reflected, and impeded motion of the sunbeams, by a change from the aggre-

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gate progressive motion of the rays into the atomic vibrations of the fluid. Such an hypothesis is afforded by the analogies of air and water, in their progressive motions of wind and streams, and in their vibratory motions of sound and waves. It is a fair hypothesis, which, if it be confuted when brought to the test of experiment by Induction, may afford some results upon which something more plausible may be offered.

The most remarkable of the supposititious qualities of Matter are Inertia, Gravity, and Attraction. The conceptions of Sir Isaac Newton upon the subject of Gravity and Attraction are perfectly clear and defined. He uses the words—not for the *effect* itself, as Dr. Clarke in his controversy with Leibnitz affirms —not for any *inherent quality* with which matter may be endued —nor for any *accidental motion* with which it may be affected: but he uses them merely conventionally for the antecedent cause of the effect of gravitation: whether the cause be a formal cause, or whether it be motion or force communicated through an antecedent chain of being, or whatever it may be hereafter ascertained. By the universal *effect* of gravitation or the *tendency* itself, proved by Induction from Experiment and Observation upon bodies within our reach, and extended by Analogy confirmed by Observation to the celestial bodies and those which are beyond us, it is evident that such a cause exists: and the knowledge of its existence, and of the *law* according to which it acts, are sufficient for all the purposes to which in mathematics it can be applied.

Sir Isaac Newton laid down as one of the rules of philosophizing, that no other causes ought to be introduced than such as are true, and necessary to account for the phænomena. And he followed his predecessors in maintaining the Inertia of Matter as exerted in the first law of motion, as an inherent, though it may be supposititious quality. But to account for the undiminished motions of the planets he was compelled to assert a Vacuum, or at least a *quasi* vacuum. Yet he hesitated to maintain Gravity as an innate quality of matter, as it would be inconsistent with his own ideas of causation, as expressed in his own rule. He there-

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fore left directions to succeeding philosophers to seek its cause; and pointed out as a fit subject for speculation an hypothetical subtile ether, with which the supposed vacuum might be filled, as capable of supplying the deficient links in the chain of causation. Many of his professed followers, sufficiently alive to the physical inconsistency, hesitated not to assert the absolute vacuum, and gravitation as an inherent quality of matter; not adverting to the insuperable metaphysical difficulty thus introduced, that they eventually maintained two distinct and independent chains of causation, continually crossing each other and assuming each other's offices: by one of which motion was communicated, through matter in contact, by impulse and vibration, in endless succession; and by the other through vacuum by means of occult qualities commonly so called; by either of which the same effects might be produced. Euler and most foreign philosophers, more sensible of the real difficulty of the case, rejected without a scruple such a version of Sir I. Newton's opinions, upon the express grounds, that two secondary causes of motion, one from Inertia the other from Attraction, were utterly incongruous and inadmissible: and such has generally been the opinion of all Metaphysicians. Stewart, equally sensible of the same insuperable difficulty, strangely proposes to resolve all such phænomena into attractions and repulsions, upon the principles of Boscovich. But I shall merely observe, that the experiments from which it is deduced, that the grosser bodies never come into contact, prove it only, because they prove, that there is some substance intervening.

If we turn our attention to the Chain of *Accidents*, we shall find that it consists of Motion, which implies Force, communicated through different portions of the material world. And here I would mark a distinction in the word Force or Power. Where motion is actually produced, the Force by which it is produced is nothing else than the Momentum, or quantity of motion communicated from one body to another in a connected succession. But there is often a Force exerted where no motion is actually produced, the Force being counteracted in its effect. It

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produces, however, a continual Stress and Endeavour, and is the Cause of a continued series of such Stresses, Endeavours and Tendencies among bodies in contact, and it is only requisite that some impediment be removed, that motion may take effect.

All motion and tendencies may perhaps be ultimately traced to the forces of Animals, Gravity, Inertia, and the Etherial powers of nature.

The natural or common motion and pressure of Water is evidently resolvable into the forces of Air, Gravity and other causes. The natural or common motions and powers of the Air may be again resolved into those of Gravity, Elasticity and Heat. Galvanism, Electricity and certain Chemical phænomena, might perhaps, if science were properly directed to the investigation, with little difficulty be resolved into a chain of varied accident or motion of one and the same etherial fluid, of which fire is but another form: inasmuch as chief part of the results appear to be but the conversion of aggregate into some species of atomic motion, and the reconversion of this atomic motion into aggregate. The phænomena of Magnetism might perhaps be similarly resolved. Now in these phænomena the great dispute among philosophers does not so much concern the chain of *accident* and motion, as the chain of *being* through which the accidents are propagated; whether the motion be communicated through the grosser particles of matter, or through some subtile fluid which pervades all nature, or through several different fluids endowed with different properties, such as the Galvanic, Electric, Magnetic and other fluids. From the sameness of many of their effects, and from the consideration that they all appear equally extended throughout the universe, if we should presume that they were but one and the same fluid, we should start an hypothesis indeed, but an hypothesis particularly worthy of attention, for unless such be the case we shall have in nature several fluids co-extended through the universe, all of which can perform each other's offices, that is to say, several different causes more than are necessary for the solution of the phænomena.

Gravity, in the present state of science, is an anomaly in

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nature, to which no parallel exists; for we are acquainted only with its laws, without a trace of the antecedent proximate links in the chains of Being, and Motion or Force. I have before observed, that a Vacuum is purely an hypothesis; and it is an hypothesis, resting not upon experiment or proof, nor even upon any analogy in nature, but it is a deduction by a chain of argument from the ascertained fact of the undiminished motions of the planets, from the supposititious quality of the inertia of matter, and from the unwarranted assumption, that perpetual motion can only be sustained in *vacuo;* an assumption, chiefly taken from a few experiments, in what may, without much difficulty, be shewn to be the absolute *plenum* of an air-pump. But it is far from evident that a man could move any one of his limbs if it were placed in perfect vacuo; whilst thousands of experiments prove, that even a perpetual motion* might be preserved by Fire, Steam, Air, Electricity and other powers of nature, but for the wear and tear of the machinery, the lack of fuel and other extrinsic circumstances: and this, in many instances, in spite of friction; but in all, an absolute plenum of one or more fluids is necessary for the production of the effect.

Of the Force of Animals, it may well be questioned whence it is derived, whether it be originally communicated by the Soul of the animal itself to the material world through its connexion with the body, or whether the soul has power only to influence and divert the motion and force with which that body may be surrounded.

Of the Etherial powers of nature, I must observe, that wherever a Fire is lighted, a wonderful kind of motion commences among the elements, very different from what can be supposed to have been communicated by the agent that pro-

* When I say perpetual motion, of course, I do not allude to the frivolous attempts often made to produce it by mechanical combinations acted upon by gravity. If there were no friction of the machine or air, Gravity and Inertia would always produce a perpetual motion in pendulums, or machinery whose centre of Gravity is at rest; but it could produce *nothing more*. If, therefore, friction is to be superadded, it must produce *something less*.

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duced the spark, or could have resided within the spark itself. Light issues on all sides from the fire, and an incessant draft of Air sets into it; and there ensues a motion continually accumulating and increasing, and communicated to the objects around it; and instead of losing motion by such communication, the longer it continues the more violent, intense and extended it becomes, producing such a variety of movements by the descent of walls and timbers, by the overthrow of houses, trees and all obstacles within its reach, as to bid defiance to all ordinary rules of action and re-action, cause and effect: "and no man knoweth whence it cometh, or whither it goeth."

To the ancients who held the World to be their God, Matter its body, and the Etherial powers of the heavens its soul, little difficulty could occur in resolving the motions and forces of the elements and gravity, as well as all individual animal force into the powers of this present universal Deity. By such a solution, it is true that the ancients completed and perfected their bastard system of Physics; and reduced all causes to one simple triplicated chain: and the Efficient, the Formal and the Material might be successively traced from the highest intellectual operation to the lowest sensible phænomenon.

To us, however, who hold the Spiritual world perfectly distinct from the Material, it must be the grand object of Philosophy to trace the chain of causes from matter to matter, to the first of secondary causes. When a clock has struck, the vibrations are conveyed along the auditorial nerves to the Sensorium; and according to other systems besides those of the Materialists, motion is communicated to the Soul itself. Yet analogy, I may say experience upon all natural bodies, would rather lead us to presume that the motion, after a momentary concentration in the sensorium, is again communicated through the brain and skull to the surrounding air, and that no part of it can be lost to the material world by being communicated to the immaterial.

The cause of Gravitation, whatever that may be, causes a strain and tendency in every body which it does not actually put

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in motion. By this a stress is exerted upon water in a vessel; by which the like stress or pressure is exerted against the sides of the vessel: and if one of its sides be removed, motion instantly ensues. Now it is evident that this strain or stress, as well as the motion, must be referred to the same cause. And if future discovery should ever show that the antecedent link in the chain of being through which this strain is propagated, is an etherial fluid of the heavens, we should immediately conclude, that, except where motion was actually produced, there was a continual strain.

In the legitimate use of analogy we are entitled to start such an hypothesis: and it is the business of Philosophy to bring it to the test of Experiment or Observation by Induction; by which it may be confuted, proved, or limited to something less general. But if on such an hypothesis we should argue that the unaccountable effects of fire, in its wonderful motions before observed, are to be resolved into the same force or strain impressed upon the heavens—if, supposing no motion is communicated from the material to the immaterial world, as far as we and other animals are concerned, we should argue to the reverse, that no motion is communicated from the immaterial or the souls of animals to the material,* but that living creatures are only endowed with the faculty of diverting and appropriating the force with which they are surrounded—if we should argue that, in short, all motion among material bodies may be ultimately traced to the etherial powers of nature, so adjusted as to constitute the mainspring of the machine of the universe; that they are a fluid whose material substance pervades every thing and all space, and perfects the chain of being, endowed with no other qualities than those of form, but impressed with a continued force which is not an inherent quality, though it can be traced no higher; from which all other force and motion amongst things are borrowed, and to

* Query! Might not the term Analogy be applied to arguments proceeding upon the relations of contiguity and contrast, as well as upon the relation of resemblance?

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which they are again returned; and into whose operations may be resolved not only the chain of accidents, but all the supposititious qualities of matter—or if, with the school of Hutchinson,* we should resolve this force itself, this strain upon the heavens, into the expansion caused by the motions of the Solar triad of Fire, Light, and Spirit, three conditions of one etherial fluid; I say, we should be tacking one supposition to another; we should be weaving but an hypothetic system; we should be using analogy not in its legitimate province, but, as Lord Bacon calls it, for the purpose of anticipating nature; and we should be running into the common error of the ancients, of proceeding from one step to another without stopping to prove our progress.

That all force is dependant upon the powers of the heavens is no new hypothesis, but as old as Heathenism itself, for the Heathens resolved all forces, both of nature and animals, into the powers of the etherial Soul of the universe: and the hypothesis properly modified, may be even of still higher antiquity.

Nothing, perhaps, is more uniformly insisted on among the Heathen, than that their Trinity was a triad subordinate to a Monad; which monad was clearly one of those two independent principles, which were conceived to have existed before the formation of the world, and was the Etherial Intellectual principle of the Universe; which was in a manner superseded by the Triad. The Triad is likewise maintained to be Phanes or Eros, the Sun, the Soul and Ruler of the world.

To ascertain the persons of this triad, then, I shall merely place the most ancient speculations upon the subject under one another; but at the same time I would observe, that it is one of those questions which, for want of sufficient evidence, is incapable of being brought to the test of absolute demonstration.

* The discovery of the component gasses of the Air has overturned this system in its original extent, yet I conceive that the substitution of the word Caloric for Air might suggest a modification worthy of attention: but there are a great many steps which must be proved before this part of the subject can be even approached legitimately.

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From the different Orphic fragments we find that the Orphic Trinity consisted of

Metis,	Phanes, or Eros,	Ericapæus.

which are interpreted

Will, or	Light, or	Life, or
Counsel,	Love,	Lifegiver.

From Acusilaus,

Metis,	Eros,	Ether.

From Hesiod, according to Damascius,

Earth,	Eros,	Tartarus.

From Pherecydes Syrius,

Fire,	Water,	Spirit, or Air.

From the Sidonians,

Cronus,	Love,	Cloudy darkness.

From the Phœnicians,

Ulomus,	Chusorus,	The Egg.

From the Chaldæan and Persian Oracles of Zoroaster,

Fire,	Sun,	Ether.
Fire,	Light,	Ether.

From the later Platonists,

Power,	Intellect,	Father.
Power,	Intellect,	Soul or Spirit.

By the ancient Theologists, according to Macrobius, the Sun was invoked in the Mysteries, as

Power of	Light of	Spirit of
the world,	the world,	the world.

To which may perhaps be added, from Sanchoniatho, the three sons of Genus.

Fire,	Light,	Flame.

By omitting the Earth, Water, and other materials, which, in the formation of the world, are elsewhere disposed of, and passing over the refinements of the Pythagoreans, who sometimes even deviated so far as to place the τἀγαθόν, the final cause, as the Monad, and the three concauses as the Triad, I think we may find in the above enumeration sufficient ground for maintaining the

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opinion, that the persons of the Trinity of the Gentiles, viewed under a Physical aspect, were regarded as the Fire, the Light, and the Spirit or Air of the Etherial fluid Substance of the heavens: which in a Metaphysical aspect were held to be no other than the Power or Will, the Intellect or Reason, and the Spirit or Affections of the Soul of the World; accordingly as the prior Monad was contemplated in its Etherial or Intellectual subsistence.

Metaphysicians have at length approximated to a truth, which, in the Metaphysics of Christianity, is laid down with as much perspicuity and decision, as is the Immortality of the Soul, or as any other of those points which have been so continually agitated among philosophers, modern as well as ancient. The distinction between the Intellect, and the Emotions or Affections, to which, simple as it may appear, such laborious approaches have been made through the mazy paths of Metaphysics, is clearly drawn; and the respective seats of them are assigned, it may be figuratively, but most naturally, to the Head and Heart.

The old division of the Mental Powers into those of the Will and the Understanding, has long been superseded by the division of the school of Reid into the Intellectual and Active Powers. But under the name of the Active Powers, the Will and some part of the Emotions have been also confounded by that school. Later writers, who have drawn the distinction between the Intellect and the Emotions, appear generally to regard the Will as a subordinate appendage to the Emotions, connected perhaps with the material structure of the Animal.

There is an ambiguity in the word Will or Volition, which may be divided into the *Wish*, and into the *Power* to act. The Soul thinks, wishes, acts; and the Power to act appears to me to be a mental Power, as distinct from the Wish or any of the Emotions, as it is independent of any material structure or combination. We may conceive a disembodied spirit with the Intellectual Powers, the Train of Thought only, without the Emotions; and again such a spirit, with the Intellect and Emotions, without the Power of action; and such a being might be susceptible of every sentiment terminating in contemplation, such

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as all intellectual Tastes, Memory, Regret, and a variety of others. Stewart, in his speculations upon persons dreaming, supposes the Intellectual Powers with the Train of Thought in exercise, while the Active powers are suspended. But, of the Faculties and Powers which he confounds under that name, it is manifest that the Emotions are not suspended: and though the Power over the material frame is very generally unexercised during sleep, it is a very singular phænomenon, that when the Wish to do any particular action is notified, the Soul presently takes it for granted that the deed required is actually done, and the train of thought is influenced and diverted by some internal power, though the wish is not really gratified. And there is nothing more common in nature than to have the wish without the power to act, or the power without the wish.

I speak only of the immortal and immaterial soul: but if we look more closely into the matter we may observe, in the involuntary motions of the body, in its animal appetites, sensations, and desires, and perhaps in its perceptions, something of a material or corporeal spirit or frame of life, acting independently, though subject to the immortal soul, and whose operations appear to be carried on solely by the powers of nature. And it is this which appears to be so continually leading men astray into Materialism. And herein Plato's disposition is curious. He places the Intellect in the Head; a Soul endued with some of the passions, such as fortitude, is supposed to reside in the Chest, about the Heart: while another soul, of which the appetites, desires, and grosser passions are its faculties, about the Stomach and Spleen. The more refined Emotions he confounds with the Intellect; which I believe is likewise the case with Kant.

The numerous passages in the Scriptures in which the Persons of the Christian Trinity are shadowed forth by the same natural and mental powers which I suppose to constitute the original triad of the Gentiles, are too numerous to require to be specifically referred to.—The Father is continually typified as a Fire accepting the sacrifices, consuming and punishing the guilty, as the Lord of all power and might, to whom all prayers are com-

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monly addressed;—the Son as Light, as a Mediator and a Teacher, enlightening the understanding, addressing himself more particularly to the Intellect, pointing out the distinctions between good and evil;—the Spirit, as Spirit or Air, a mighty rushing wind, operating upon the Affections, Feelings, or Emotions. We are commanded by the Christian faith to look to the Son for knowledge, to obey his instructions, and to accept the conditions of Salvation he has offered—to the Spirit, for grace to influence us in all our feelings, wishes and intentions—and to the Father, our prayers are to be directed for the power to act.

I would not presume to lay stress upon any of the hypotheses I may have advanced or adduced in this inquiry. Man is apt to indulge his fancy in building systems which he conceives may set forth the wisdom or magnify the power of his Creator; but when he brings them to the test, and finds the truth itself, he finds it infinitely more sublime than the happiest flight of his imagination. Yet as we must necessarily take all our ideas, as well as our language, from the sensible world—as we are taught that it it is a glass, in which things spiritual are purposely, but darkly, shadowed forth—and as we are assured that man is formed in the express image of his Maker; I deem that we outstep not the bounds of true philosophy, when we humbly trace, in the glorious works of the Almighty, a confirmation of his word.

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Anon.—Anonymous.
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B.—Syncelli Codex Paris. (1764.)
Bacon, Adv. of Learning and Novum Organum.
Bar-hebræus Syriac Chron. Ed. Brun and Kirsch. 1789.
Bas.—Basil, Ed.
Bekker, Ed. Plato.
Berossus, B. C. iv. See p. x.
Bentley, Epist. ad Mill. at the end of the Oxf. ed. of Malala.
Big.—Lectiones Emerici Bigotii.
Blackwood's Magazine, Aug. 1830.
Bochart. Phaleg.
Bougainville, Maps and Papers in Acad. des Inscrip. Vol. xxvi.
Bruce's Travels.
Brunk, Ed. Aristophanes.
Bryant's Mythology.

Calvisius Chron. 1617.
Capell.
Casaubon, Ed. Strabo.
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Cedrenus, A. D. xi.
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Chron.—Chronicle.
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Classical Journal.
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Crat.—Cratylus of Plato.
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Critodemus.
Cumberland's Sanchoniatho.

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Περὶ ἀρχῶν, De Principiis. Kopp, 1826.
In Parmenidem.
In Vitam Isidori.
D'Anville's Atlas.
Dicæarchus, B. C. iv.
Dindorf, Ed. Syncellus.
Diodorus Siculus, B.C. i. Ed. Hanover, 1604.
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Dius.
Dodwell's Dissertation on Hanno's Periplus.

Ed.—Edition.
El.—MS. Josephus, from Library of More, Bishop of Ely.
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Chronicle Armenian Aucher, 1818.
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Præparatio Evangelica, R. Stephanus, 1544.—Vigerius, 1628.—Cologne Ed. of Vigerius, 1688.
Ezekiel, Tragedy of.

Faber's Pagan Idolatry, 1816.
Fabricius Bibliotheca Græca.
Falconer, Ed. Hanno's Periplus.
Ficinus, ob. A. D. 1499.
De immortalitate animi.
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Fr.—Codex Josephi, Lib. K. of France.
Fr. Patricius Nova Philosophia, 1591.
Gale.
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Opuscula Mythologica, 1588.
Gallæus, Ed. Sibylline Oracles.
Gesner, Conr. Ed. Hanno's Periplus.
Goar, Ed. Syncellus.
Gronovius, Ed. Plinius.
Grotius.

Hafn.—Codex Hafniensis (Copenhagen) of Josephus.
Hamb. MS. Hamburgensis of Damascius.
Hanno's Periplus. See Int. p. xxvii. Ed. Falconer, 1797.
Hecatæus Milesius, B. C. vii.
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Hermetic Books, Ancient from Jamblichus, Modern from Fr. Patricius.
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Jones of Nayland, Essay, 1762.
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Isidorus, A. D. vi.
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Kant.
Kirsch, Ed. Syriac Chronicle.
Kopp, Ed. Damascius.
Kuster, Ed. Suidas.

Lat.—Latin translation.
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Lydus, De Mensibus MS.
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M.—Margin.
Macrobius, A. D. iv. Ed. Bipont, 1788.
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Marg.—Margin.
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MS.—Manuscript.

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Om.—Omits.
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Oxon.—Oxford Editions.

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Porter's, Sir R. K., Travels.
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Salmasius, ob. A. D. 1653. Notæ.
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Scaliger, Ed. Eusebius Chron., &c.
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M. S. Codex Paris. (2390.)
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Vet. Int.—Vetus Interpretatio.
Vigerius, Ed. Eusebius Præp. Ev.
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Vossius, Isaac.
Usher, Abp. Chronol.
Vulg.—Vulgo.

Walknaer.
Wolfius.

Zendavesta.
Zoroaster.

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ERRATA.

P. v. l. 20, *for* hypothesis *read* hypotheses.
l. 23, *for* hypothesis *read* hypotheses.
vi. l. 17, *for* hypothesis *read* hypotheses.
vii. l. 2, *for* hypothesis *read* hypotheses.
xix. note •, *for* 170 *read* 165.
xxvii. l. 19, *for* Nebuchadnesser *read* Nebuchadnezzar.
xxxii. l. 14, *for* 1641 *read* 1461.
——, l. 15, *for* 1640 *read* 1460.
xxxv. l. 3, *for* loveliness *read* loneliness.
21, line 18, *for* that *read* and says that.
40, l. 15, *for* Appion *read* Apion.
64, l. 1, *for* Cælo-Syria *read* Cœlo-Syria.
108, l. 8, *for* Among *read* After.
149, l. 10, *dele* have.
172, note §, *for* Sec Dyn *read* See Dynasties.
204, note †, *for* Gem *read* Gesn.
239, note •, l. 4, *for* 8th *read* 9th.
240, note ‡, *for* p. 4 *read* p. 5.
244, note †, line 3, *for* or Mixed *read* and the Mixed.
250, note †, *for* Syonches *read* Synoches.
268, l. 13, *for* whether *read* either.
295, l. 20, *for* as dazzling *read* as the dazzling.
324, l. 2 & 4, Heraclitus occurs in some copies instead of Herodotus.
344, l. *last*, *for* augments *read* arguments.
346, note •, l. 7, *for* induce *read* induces.
327, *for* presente *read* Præsente.
328, l. 1, *for* Brutius *read* Brutius Præsens.
—, l. 26, *for* Vergilia *read* Vergiliæ.

At p. 84 add the following line:

ἐστιν Ἡρακλείδης ἔτη ιη'. is called Heraclides. He reigned 18 years.

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